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Sponsorship for the love of refugees

Bert Witvoet

The Keopapants came from a refugee camp in Thailand after having been refugees for eight years! On October 2, 1983 they were introduced to the Fruitland Christian Reformed Church in an evening service.

The sponsorship had come about at the request of the Hamilton Salvation Army, who were taking care of Mrs. Keopapant's brother and family since 1981.

The Fruitland congregation agreed to assume the responsibility for one year and to pay for the settlement expenses. The Salvation Army has generously helped them in this responsibility.

The Salvation Army is teaching the family Bible lessons as well as taking them to church. Mrs. Keopapant's brother is a soldier with the Salvation Army and ministers among the Laotian people in the Hamilton area.

CRC and Salvation Army work together

Sixth refugee family sponsored by the Fruitland Christian Reformed Church. Posing for a picture after the evening service are the family V. Keopapant surrounded by friends and relatives. On the far right are Rev. John DeVries (beard), pastor of the Fruitland CRC, and Gerry Ruyf, Refugee Committee member.

The power of cooperation

It's amazing to see how many organizations and people can be involved in a sponsorship.

The Keopapants came into contact with people from the Mennonite Central Commitee, who work in the refugee camps in Thailand. It was the Salvation Army who approached Mr. Peter Zwart of the Christian Reformed World Relief Commitee. Mr. Zwart took up contact with the Fruitland congregation and the Fruitland congregation co-sponsored the family with the Canadian government.

The somewhat cumbersome process nevertheless reveals a beautiful picture of cooperation and determination.

It was heartening, for example, for the Fruitland congregation to receive a personal letter from a Fred and Shirley Redekop, who work in the refugee camps on behalf of the Mennonite Central Commitee. They wrote the following:

"We appreciate the love you have shown towards this family. You cannot believe the happiness that you have brought this family (and to us).

"In Micah, the prophet tells us we must relieve the injustices in the world, and to care for the unfortunate, and to aid the poor, *and* to walk humbly with our God. Your congregation has done all of those in helping this family come to Canada.

"May the Lord richly bless you! Please pray for those refugees who remain in this camp."

More sponsorships needed

And now, the Keopapants may look ahead to a better future. Being originally from Laos they cannot communicate "with our Vietnamese or Chinese friends," writes Gerry Ruyf. "But they have the privilege of living close to their relatives in Hamilton."

The children are all in school and so is the father. Mr. Ruyf also has a word for the readers of *Calvinist Contact:* "As we continue to sponsor because of the need, and give money, time and love, we hope that many churches may also see the need and their responsibility.

Remember, if Fruitland can do it, you can too. Contact the CRWRC in Burlington and ask for Mr. Peter Zwart."

Calvinist Contact

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March 9, 1984
No. 1920

39th year of publication,

In this issue:

George Atkinson, farmer and broadcaster, helps third world farmers improve farming methods. p.12

What will happen to the Christian Reformed Church in the next ten years? ..... p. 10-11

Dial a law or a lawyer, please

Bert Witvoet

People in Ontario can get free general legal information on a wide variety of subjects simply by dialing a number. DIAL-A-LAW is the name of the program. Just dial 947-3333 and ask the operator for the tape of your choice, says the pamphlet which lists all the tapes by number and title.

The advice ranges from Lawyers and the Justice system (5 tapes) to Family Law (16 tapes), Criminal Law (10 tapes), Immigration Law (7 tapes), Juveniles (2 tapes), Small Claims Court (4 tapes), Employment Law (7 tapes), Worker's Compensation (2 tapes), Real Estate Law (4 tapes) and Landlord and Tenant Law (2 tapes).

DIAL-A-LAW is sponsored by the Law Society of Upper Canada and the Canadian Bar Association, Ontario.

From outside Toronto, people can call toll-free 8-100-387-2920.

A second service offered by the Law Society of Upper Canada is the LAWYER REFERRAL SERVICE. By dialing 947-3330 (outside Toronto 1-800-268-8326) the operator can give you the name of a lawyer participating in the service who practises in the caller's area and who deals with the type of program stated.

Such a lawyer will only charge $20 for up to one half hour. After that the lawyer's regular rates apply.

The hours for calling are Monday through Friday from 9 a.m. till 5 p.m. A list of services and tapes available can be obtained by writing DIAL-A-LAW, 204 Richmond St., Toronto, ON M5V 1V6.

The tapes apply only to Ontario law and practice. Readers in Alberta can contact DIAL-A-LAW in Calgary, sponsored by Legal Guidance, and readers in British Columbia can contact DIAL-A-LAW in Vancouver, sponsored by the Canadian Bar Association.

Snow good looking for the truck, Ma'am!

If you wondered why last week's copy of C.C. arrived late in the mail, you may recall a little snow squall that hit the Niagara Region Tuesday, February 28. This is the day the March 2 issue was supposed to leave our premises for the post office.

The Niagara region is called the banana belt of Ontario because of its usually mild winters and lack of snow! This time 59 centimeters fell in one day, winds whipped up snowbanks to three times that height.

The C.C. staff went home early, thank you very much. Even the next day the post office was closed.

Seen here is Mrs. Grace Bowman, in charge of mailing and subscriptions, looking in vain for a truck to make the weekly pick-up on the day following the normal shipping day.

Thinkbit

"Do not say, 'Why were the old days better than these?' For it is not wise to ask such questions."
Ecclesiastes 7:10

Calvinist Contact

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Editorial

The ways of the Spirit are higher than the ways of the reformed community

The beginning of a new christian organization is a happy event. Often it is a political event too. It provides an opportunity for service ... and for influence.

The beginnings of organizations like the AACS, CLAC, CPJ were all similar in that they saw a select group of like-minded people get together to form a united front against the forces of evil. In the process some who felt they should be included were left out.

The beginning of the Reformed Christian Business and Professional Association of Ontario is no exception in that respect. Its organizers comprise a rather select group of businessmen and administrators.

We do it all for you

The first meeting was true to form when it comes to reformed beginnings. The organizational goose had pretty well been pre-cooked. The proposed constitution was printed in a format that argued strongly against major revision. The nominations for the provisional board were set with no invitation appended to nominate from the floor, although that would not be impossible.

But has it ever been different in our circles?

It should come as no surprise that some of those who attended the organizational meeting on February 18 came with reservations.

The organizational part of the program began with some testing of the waters ... what about the name, what about the pronouns in the constitution? The suspicion came to the surface when a proposal was made to add 7 members to the 6-man board. The motion was highly political and was interpreted as a vote of non-confidence. Emotions ran high for several tense minutes, the motion was defeated and the storm subsided.

But not before some rather disturbing remarks had been made by the chairman about being "on opposite sides" which did nothing to calm the troubled waters. He later softened his stand.

It's all part of the power struggles that accompany the formation of christian organizations ... unfortunately.

Need for unanimity and trust

The fact that beginnings are so limited in representation should not bother us too much, however. For any movement to get off the ground one needs a great deal of unanimity and sense of purpose. If the group of people who organized the RCBPA are somewhat to the right of the political or theological spectrum, that is to be expected. Business people tend to be more or less conservative.

And if the initiative came from a particular group of people, then so be it. One must have a certain respect for the historical process.

That does not mean that once an organization is off the ground it cannot relax its hold on the process of growth and development. Respect for the guidance of the Holy Spirit and concern for the broader community should prescribe a more open and trusting approach.

Organizers of the RCBPA assured me that this would indeed be the case. The organization of locals with representatives to the central board will assure a broader form of participation.

We are such a small group of people, we reformed, principled earth movers. Let's not repeat mistakes made in the past when power struggles continued until the energy of the organization was sapped.

Need for support

We do well to throw our support behind the fledgling RCBPA, for the sake of Christ's name, in whom we want to begin and continue our efforts. Some may not like a narrow reformed focus, others may worry about the influence of philosophy. Let's not put our differences so upfront; we have too much in common.

And let's in all things exercise the ways of the Spirit: showing kindness, patience and understanding and thinking more highly of the other person than of self. And if things need to be maintained or changed, let's remember that the greatest power for good is and always has been non-political, non-manipulative action, undergirded by prayer.

We wish the Reformed Christian Business and Professional Association of Ontario God's blessing and the community's support. Welcome to the family of christian organizations!

BW

Letters

Two conclusions to every argument

Dear Mother in Israel,

Because you live in Chatham (which is my hometown), your letter aroused my curiosity. Once I began reading, however, what you had to say intrigued me for its own sake.

Many thoughts and ideas have been put forth on the issue of women in office. I too have my musings on that topic. At this point, it is not my intent to build up a case for women in office. Rather, allow me to limit myself to responding only to some matters which you put forth in your letter — ideas which you seem to feel justify keeping the status quo.

1) If, as you say could happen, a man were to see a female minister as 'a cute young thing' or 'an old battle axe,' is the proper solution to keep the woman off the pulpit to prevent the situation from arising? Or should the person who has the problem (i.e. the man) be reminded of how he, as a Christian, is to view another Christian?

2) If, as you continue, younger men might feel sissy sitting in a church listening to a lady or partaking of the Lord's Supper led by a woman, should the woman be penalized for the man's insecurity?

3) You write that when women want to rule, men will feel uncomfortable and back out. Do women want to rule (are they demanding an all-female consistory)? Or do they want to be equal co-workers in God's Kingdom?

4) You write that traditions and social patterns are not to be ignored. You believe that is why Jesus told believers to behave quietly under accepted social customs. If one looks around at the customs in our society, one will see that it is unlawful to discriminate against anyone on the basis of sex.

5) You say that in the New Testament there is a whole chapter on not causing offense to fellow believers. Not allowing women to hold office is very offensive to a great many believers in our church.

6) You put forth that if the women who have capacities and gifts equal to men really care about the glory of Jesus' Kingdom and salvation they will be circumspect to behave not unseemly. Is it maybe not very unseemly to allow God-given gifts and capabilities to slide into disuse?

7) Your final statement is "... men should be men and women true women." Let us be careful lest we rephrase that to say "men should be leaders and women should be true followers."

'There are two sides to every coin.' I guess that in this case we could say 'there are two conclusions to every argument.'

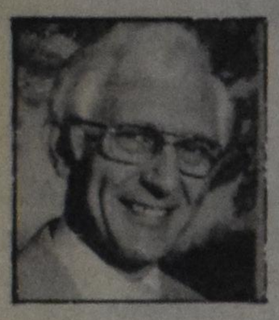
Joanne Flikweert,
Grimsby, Ont.

P.S. Having spend most of my life in Chatham, I can agree that it was an enjoyable place in which to grow up, but — the promised land??!??

Crafty mother in Israel

I am reacting to the February 17th letter by "Mother in Israel." She says: "Where women want to rule, men feel uncomfortable and back out." Some men do because of their own insecurity. I have worked with many women

SKYLIGHTS/WILLIAM R. RANG



More difficult than twenty years ago

General Robert H. Barrow, commander of the United States Marine Corps only a few years ago, was asked the question, "General, is it more difficult to train marines now than it was twenty years ago?" His reply was, "Oh, yes indeed. If I may talk about something that troubles me about our country, it's the family. I don't know what the causes are — whether it is high mobility, the great quest for material things, disinterest in religion, or what. But not many families have disciplined children, and that's where it all starts."

You and I nod to this. Yes, the general is right. Families today — except our own, of course! — are not what they should be. Not even the christian families are.

Except our own, of course.

I've been an educator for many years now and my hair has greyed. I've learned that years give wisdom and the ability to evaluate. Thus I have learned that even christian parents are quick to point at the children of other families when it comes to a discussion on the lack of discipline. Yes, we are stone-throwers first class. Yet parents who do this show their own lack of it. Indeed, undisciplined parents have undisciplined children.

Too often and too easily we are know-it-allers, but not doers. Ours, in many ways, is a carefully built up outward appearance of Christianity. Many go through a large number of religious motions, but there is no inward fire. Away from the outward wall of pretence we do not know what to do with ourselves. And neither do our children. Behaviour on the bus to the christian school testifies to that, amongst other things. Think about it.

Ask a seasoned christian school teacher the question, "Is it more difficult to educate children than it was twenty years ago?" His or her reply will likely be, "Oh, yes indeed. If I may talk about something that troubles me about Christianity, it's the family."

I don't think that it is high mobility. It is not even the great quest for material things, although it plays a role. It's a lack of fully carried out devotion to the Lord. We're too often hearers only and lack the action.

Check the Scriptures on it, for the apostle speaks about it loud and clear. To you, to me, to all of us.

William Rang is Principal of the Christian School in Dunnville, Ont.

Viewpoint on Cuba

Listening beyond the words

Keith Knight

There is a danger in spending just one solitary week in Cuba and walking away an expert. During a two-hour orientation meeting at Miami International Airport before flying to Havana, we met with a few Cuban exiles who provided both historical and emotional background to what we were about to see.

Perhaps the best advice came from an aging exiled pastor who knew Fidel Castro as a young boy. He said: "Listen to what they don't tell you, look at what they don't show you, and go where they don't take you."

Most of our group of 65 men and women tried to do all three. We saw an undying love for the Revolution and for Fidel Castro, both on the streets and within the church, a love based on the fact that the Revolution guarantees free education for everyone from kindergarten through university, as well as free medical care for everyone.

In a nation in which the middle class is blatantly absent, one thinks of Cuba as a nation of 10 million poor. Unemployment, however, does not exist, thanks to the marxist work ethic.

I walked through alleys and back streets in daylight as well as at night. Crime, they say, does not exist. That is due in large part to neighbourhood vigilante groups which patrol the streets in search of potential criminals and subversives.

Their knowledge of the Truth is tainted by the words of their Commander in Chief, Fidel Castro. Neighbourhoods are organized into local Committees to Defend the Revolution (CDRs) which meet monthly to discuss vigilante activities, ideology and national issues such as Castro's comments on recent Reagan speeches.

Leaders in the Presbyterian-Reformed Church and the Christian Reformed Church in Cuba support the Revolution ... simply because it has done so much for the poor: it has provided food, medical care and education.

Church leaders claim that the church is more vibrant now than it was before the Revolution. That is open to question. The Presbyterian-Reformed Church was a church of the elite before the Revolution. It had been formed in 1890 and belonged to the Presbyterian Church in the United States until 1967 when it became a national church. It is now a church of the masses, but also a church closely aligned with the Revolution. Concern was expressed in confidence by the Swiss seminarian who has a difficult time rationalizing that untimely marriage.

The 1959 Revolution, church leaders say, caught the Church off guard. She didn't know where to turn, whether or not to cooperate with the Revolution. Now, 25 years later, it seems to be charting a definite course. The Presbyterian Reformed Church has developed a five-year educational plan which will take it up to the church's centennial in 1990. A new curriculum is being planned for children and adults. Three lay training centres are being opened up in Western Cuba. A Spanish version of Good News for Modern Man "as seen through Cuban eyes" is being worked on and a new hymn book will come out later this year with Cuban-written hymns, not translations of American hymns.

Cubans, both those in the streets and those in the pews, want to be an independent people, free of Spanish and American imperialism. The Revolution, they believe, has given them that freedom.

It is indeed my hope and prayer that the next generation will yield a new determination to be critical of what they as protestant churches have done since 1959 and also be critical of those elements within the ongoing Revolution which are contrary to God's Word.

The Roman Catholic Church in Cuba has chosen to remain aloof from the Revolution, to disassociate herself as much as she can from marxist dictates.

The Protestant churches have, one by one, chosen to work within the Revolution, perhaps living with the naive notion of "reforming" from within, Such reforming may come with time. They are faced with the tremendous challenge of evangelizing to millions of young men and women who are simply non-christian, not anti-christian.

When we left our brothers and sisters in Christ they pleaded: "Pray for us." We also asked them to pray for us as we proclaim Christ in a capitalistic society. We need Christ as much as they do.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

in leadership roles. I admire their talents, their sense of service and their special qualities.

She asks: "Why do women wish to be ministers?" Simple. For the same reason men do, namely that God has called them.

She asks: "How do men see their female ministers?" and suggests as possibilities "cute young thing" or "battle axe." Something like male ministers being "young whipper-snappers" or "old fuddy-duddies?"

She urges "Restraint and mutual consideration ..." I do too, by anxious and frightened men who stand in the way of legitimate reasons why women should occupy offices in and outside the church.

She calls herself "Mother in Israel." Deborah and Barak sang a song in which that term was used. Deborah was a prophetess who judged Israel and who summoned (!) Barak for a fight against Israel's enemies. The whole story hinges on the acts of women who were anything but "circumspect."

I was puzzled about the use of this pseudonym, for this letter contradicts the story of Judges 5/6. Then it dawned on me. This letter is a crafty piece of satire. I congratulate its writer. Well done!

Adrian Peetoom,
Willowdale, Ont.

If women would meekly sit back ...

If culturally we have been restricted from expanding into careers such as becoming doctors, accountants, principals, etc., it is because it so called interferes with motherhood. How come these careers do not interfere with father-hood? Is not the father an important instrument in helping to rear the family's children? Why is he then able to do both and not a mother?

Recently at a family visit the elder visiting accused women who are looking for equality as being "marriage breakers. If women would meekly sit back and do as told everything would stay good" he said.

Good for whom? Not for the woman who is skilled at counselling or medicine (etc.). Not for the husband who is not sharing in the development of his spouse's talents which would strengthen the marriage. Not for the children who witness that the development of gifts only applies to a certain gender. Not for the

Continued on page 9 ...

Society

Speak up for all who are destitute

Proverbs 31:8a)

James Skillen

The king is advised here to speak up for the rights of all who are destitute, to defend the poor and needy. Do you think that requires welfare?

The strongest argument I know against government aid to the poor is that it does injustice to both the recipient and the rest of society. The welfare recipient, according to this argument, becomes dependent on the handout while working citizens end up paying for that unproductive dependency.

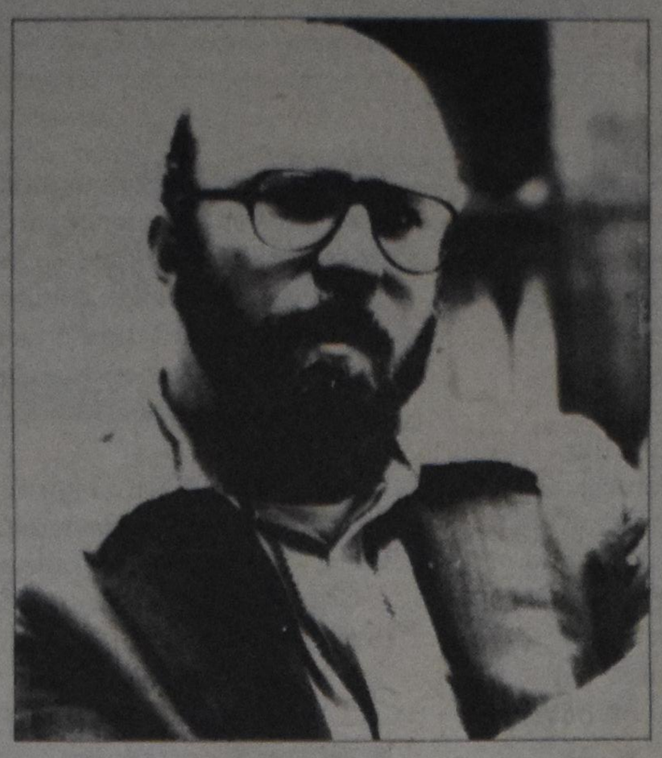
There is truth to this argument, at least to the extent that it points to the danger of *bad* welfare programs. The argument is parallel to one which parents must confront in raising children: don't spoil your children by providing care and services which they can provide for themselves. A twenty-year-old who cannot brush his teeth or make his bed or get a job is not a healthy person. Not all care is good care.

At the same time, we know that independence and the ability to work come about only because many people give each other aid in a context where government provides many benefits to every citizen. Mom and Dad raise the dependent children; teachers teach the ignorant youngsters; city workers plow the streets, put out fires, and keep the sewers running. We are all dependent on judges, tax collectors, legislators, police, and many others.

The point is that independence is never total. No one really earns his own way entirely.

Have you thought recently about the fact that bankruptcy laws allow a business to escape its debts if it is deeply enough in trouble? And what about the tax write-offs for those who are rich enough to use them, or the price supports for certain kinds of commodities, or the roads which are built for all who have cars to use them?

No business or individual could stay alive in America today if government did not provide support. Even the criminal in prison is given food and clothing.



Dr. James Skillen

Yes, we can do without bad welfare programs that create degrading dependencies. But we cannot have public justice without government provision for the neediest citizens.

If government can direct its efforts so that all necessary care can be provided by businesses, families, churches, and private charities, all the better. But until that situation is realized, government may not walk away from needy citizens using the argument that others should care for them or that they are undeserving.

God's wisdom for government is this: "speak up for those who cannot speak for themselves."

James Skillen is executive director of the Association for Public Justice

Bible game an instant hit

Three young Canadians are enthused over public response to *The Bible Game* which made its debut in time for Christmas last year. The initial order for two thousand games was depleted in nine days, and the presses are running to produce back orders.

The three — Richard and Pamela McGowan and Costas Demetriades — came up with the idea for *The Bible Game* last summer. They convinced a banker of the viability of the project and borrowed twelve thousand dollars for start-up funds. Cosmac Productions was born and *The Bible Game* was on the road.

The game is geared to a church constituency and combines Bible knowledge with fun, says Demetriades. Its graded questions give it a family appeal.

The response has been overwhelming. Although the inventors had originally thought that it would be marketed only through christian bookstores, the games already appear in major department stores.

"We've had letters and long distance phone calls from people who have appreciated *The Bible Game*," says Demetriades.

Attractively designed and packaged, the game is selling in Canada for $24.95. The youthful inventors are devoting a share of their profits to missionary work. The three have been deeply involved in Emmanuel International, a Christian relief, rehabilitation, and development agency that ministers in the Third World. Demetriades has participated in projects in Nigeria, Brazil, and the Philippines. The McGowans have served on the home staff.

What's ahead? The immediate challenge, the three feel, is to promote the game across the country and to build on the word-of-mouth promotion which has made it an instant success. After that, they are considering marketing *The Bible Game* in the United States.

Europe religious, not christian

FRANKFURT, Germany, Heerlen, The Neth. (RES) — A poll held in nine European countries (Belgium, Denmark, England, France, Ireland, Italy, The Netherlands, Spain and West Germany), and published in "Publik-Forum," periodical for critical Christians in West Germany, shows that in Europe Christianity is no longer primarily a matter of adoration of God and personal devoutness.

Instead the majority of those asked regarded honesty, decency, tolerance, and respect for others as the most important values. Half of the Europeans still believe that Christianity can provide the answer to the question concerning the meaning of life. Seventeen percent of Europeans call themselves non-religious or atheist.

Of the Roman Catholics, 37 percent regularly attend church; of Protestants, only 9 percent. While the churches draw fewer people, non-Christian religions attract more.

According to the poll, 20 percent of the Europeans believe in reincarnation. The number of Muslims in Europe has sharply increased in the last decade with the influx of workers from Turkey and other Muslim lands.

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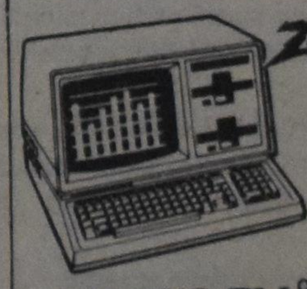

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News

Invitation to choristers

You and your choir are invited to attend a One Day Choral Seminar on Saturday, April 28, 1984, under the direction of the world-renowned conductor, Prof. Denise Narcisse-Mair.

The aim of the seminar is to promote a further interest in good choral music and singing, to heighten the joy there is in making music together, plus learning techniques that can improve pitch, tone, and overall performance.

Dr. Narcisse-Mair was trained in England and Europe and has earned degrees and diplomas in the fields of music education, musicology, ethnomusicology and performance.

Along with all her knowledge and experience, she brings a delightful personality and enthusiasm that can energize the most lethargic choir member you know. Why not plan to bring as many members from your choir to this as possible? It can do you nothing but good!

Denise Narcisse-Mair

All registration should be in by March 28 so that music for the day can be ordered and on hand for the seminar. Registrations are limited so don't be disappointed — move fairly quickly on this.

Write to or telephone Helen Honeywell, 5235 Yonge St., Willowdale, ON M2N 5P8; (416) 223-6684.

The Dutch prefer windmill power

C.C. Staff

THE HAGUE, Neth. — Economic Affairs Minister Gijs van Aardenne has his mind full of information gleaned from a report based on interviews with 42,000 people. The report is the result of a public inquiry into energy policy.

There is some urgency to the question of energy, since about half of The Netherlands' 14,600 megawatts of existing electricity generating capacity will be worn out by 1994.

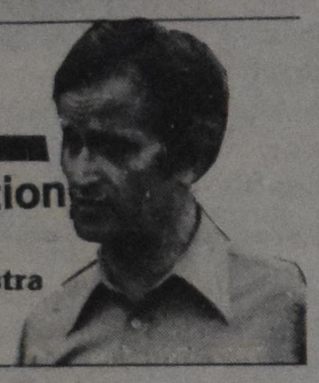
Mr. van Aardenne's policy was to expand coal and nuclear electricity generating capacity. But the public inquiry shows that nuclear power does not get much support. Oil is considered too expensive, coal too dirty.

Only a narrow majority want more natural gas, of which the Netherlands has plenty.

It seems that the Dutch are more enthusiastic about windmill power. The inquiry recommends that the government launch a program to conserve energy and develop renewable energy sources.

If the government would support efforts at developing windmills for electricity, the Netherlands could gain 2,000 to 2,500 megawatts of electricity generating capacity.

Cross examination



Bernard Zylstra

Canada is going broke

On February 15 Marc Lalonde, Finance Minister, presented his 1984-85 budget. This is how he arrived at the bottom line:

— Expenditures $97 billion
— Revenues 67.4"
— Deficit 29.6"

The federal government is going broke. Today its cumulative deficit from the past is about $140 billion, and the combined projected deficits for the five years from 1984 to 1988 is $142 billion. This is bad political economy. Canada, along with most industrialized nations, faces three crucial political-economic problems:

* The problem of unemployment in the face of structural changes in the technology of production.
* The problem of rapidly increasing welfare state expenses, not only for the unemployed but also in the areas of medicare and pensions.
* The problem of goverment deficits as outlined in the above figures. The real weakness in Lalonde's budget was his failure to address these long-range problems with long-range solutions.

Unemployment

Canada has 1.5 million unemployed, half a million of whom are young people. The budget adds $150 million for youth job creation programs. What Canada needs is an analysis of the kind of workforce required by the economy in the next generation in the light of the new technologies and new needs, especially in medicare and senior citizens care.

It may be that in order to tackle the problem of unemployment we will have to consider earlier retirement, decreasing the normal work week from 40 hours to 35 hours or less, and job-retraining programs. What is urgently needed today is a broad-based program of training young people in high school and after high school for the kinds of jobs the economy offers.

Any kind of systematic effort to tackle the problem of structural unemployment will cost a greal deat of money, to be borne by the public sector; the private sector, and persons who have jobs. Lalonde did not have the courage to tackle this problem.

Welfare state expenses

The budget has a number of changes in pension arrangements. It proposes a $50 increase in the guaranteed income supplements for senior citizens. And it proposes new maximum limits for contributions to RRSPs from today's maximum of $5500 to $10,000 in 1985 and $15,500 in 1988, but limited to 18 % of eligible earnings instead of today's 20 %.

The trouble with these changes is the absence of an underlying principle with which the Government of Canada will tackle the phenomenal problem of the income of senior citizens who will constitute a substantially increasing part of the population in the next two generations.

A week after Lalonde introduced his budget, a Gallup poll revealed that 43 % of the population thinks that the government should provide pensions, 37 % that the private sector should do so, and 18 % that individuals have this responsibility.

A healthy pension program will depend on all three sources. *But notice that popular opinion looks in the first place to government.*

What does Lalonde do? He increases the income supplements for the poorest among the senior citizens. Excellent. And he increases the RRSP limits for the middle income and upper-middle income groups who should have no pension worries at all! And by doing this he further erodes the tax base.

What is needed, because of the crisis of the welfare state, is a clear indication that the bulk of income earners should rely in the future for their pension income only partly on government. The government should counter the erosion of individual responsibility in this area by stressing the need for pension planning both by private companies and the individual worker himself.

Government deficits

One of the fundamental economic rules is: You have to pay your bills. This applies to business, families, and governments. For every three dollars the federal government will spend in the next fiscal year, it will have to borrow one. The money borrowed today will have to be paid off by the next generation and in the meantime we will be paying interest on it.

This means that the private sector will have to compete with the government for the needed funds to innovate the industrial apparatus. And it will pay a rate of interest on funds thus used set by the government. This means money will continue to be expensive, both for business and the private consumer.

Perhaps at this point we are faced with the most fundamental problem of the modern welfare state. The government, in order to appease its citizens, determines the level of welfare. And by doing so, it stands in the way of the production of the goods we think we are entitled to in the welfare state. The only *immediate* solution to this problem is budget deficits.

On every score Lalonde proposes short-term solutions to long-term problems. That means we will all suffer in the end!

Dr. Bernard Zylstra is President of the Institute for Christian Studies in Toronto

Spring tour planned

The Canadian Home Bible League plans to present the Multi-media program called "Springtime in Holland" in several churches in the Fraser Valley and in Alberta this Spring.

The program will be shown in British Columbia from March the 21st to April the 1st, 1984. It will be shown in Alberta from April the 2nd to April the 15th 1984.

About twenty thousand people saw this program in the Fall of 1983 in Ontario. It rekindled many memories for those born in The Netherlands while the younger generation was deeply impressed by the beauty of the little land at the North Sea. Most of all, everyone gained a new appreciation for their spiritual heritage.

The Van Polen programs have helped the Canadian Home Bible League considerably in fund raising.

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AMSTERDAM to TORONTO

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June 12, 15, 19, 22 June 26, 29, July 3, 6 July 10, 13, 17, 20	324	Sept. 07, 11, 14, 21, 28 Oct. 05	274

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Church

Pastoral Pondering

The unshakable foundation

Carl D. Tuyl

In this third article on the translation of the Heidelberg Catechism used by the Christian Reformed Church, I focus on one more problem that resulted in the English translation. It has to do with how God hears our prayers.

The church has always known some different positions on the subject of the efficacy of prayer. On the one hand there are those who pray conditionally on God's will. These people often refer to Jesus' prayer in the garden of Gethsemane which they regard as exemplary: "... not my will, but thine be done." Although in no way doubting the need for and the commandment to pray, these believers tend to be doubtful about the outcome of their petitions.

They are often admonished by those who ascribe much more real power to prayer. In the admonitions one finds repeated reference to scriptures such as Mark 11:24 "therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours." Those are the believers who are apt to quote "ask and it shall be given to you."

Heidelberg stresses certainty

I would like to point out that if our confession, the Heidelberg Catechism would be pressed on the point, it would be in favour of the latter position. I like to demonstrate that by quoting Question and Answer 117 in my own translation from the *textus receptus*:

Q. *What belongs to a prayer that is pleasing to God and which will be granted by Him?*

A. *In the first place that we pray with all our heart only to the true God who has revealed Himself in his word. Moreover, that we truly know our sinful want and distress, and humble ourselves before God's majesty. In the third place, that we have this reliable ground that he will, notwithstanding the fact that we are undeserving, for the sake of the Lord Christ, certainly grant our wish as he has promised us in his word."*

Note the tone of the confession: the question is about a prayer which will be granted. The answer speaks about the certainty of being granted the petition.

The original text uses in both cases, in the question as well as in the answer, the verb "erhoren," which the Dutch quite correctly translates with "verhoren."

In the German "erhoren" as well as in the Dutch "verhoren" is a certainty which already begins to be weakened in the previously current translation of the confession. The translators of that version rendered "erhoren" with "hear". I am sure that there is a considerable difference between "erhoren" and "verhoren" on the one side and "hear" on the other.

Hear and listen neutral

Hearing is more neutral. It connotates no positive action as a result. God will hear our prayers, is what the earlier version said. There is no doubt a great deal of comfort and succor in that assurance. The question, however, is whether the words of Lord's Day 45 as we found them in our earlier translation accurately and honestly reproduce the *textus receptus*. In my opinion they do not.

The current translation, however, continues the weakening even further. In the question we now read "How does God want us to pray so that He will listen to us!" Also in the answer, the unshakable foundation—admittedly a much more flowery albeit less accurate translation than mine—has really begun to teeter. The catechism has gone from "erhoren", to "hear," and from "hear" to "listen," which is the most passively interpreted of the three verbs. To listen implies no action at all from the side of the listeners. Many a minister will testify to the fact that listening done with whatever intensity does not guarantee the certainty of a resulting action either positive or negative.

Present translation inaccurate

Yet the catechism as it now reads states that God listens to our prayers. I would certainly with deep conviction reject the allusion that our translators were doctrinally motivated in their choice of rendering. It is a fact, however, that the present translation renders the *textus receptus* very inaccurately, and that the faulty reproduction has serious doctrinal implications.

The version now in use has altered the direction of the catechism's examination into the efficacy of prayer. In its original form the confession is much more inclined to agree with those who underscore the certainty of God's favourable response. As the catechism reads now, it supports much more a prayer which makes itself ineffective by placing questionmarks behind its efficacy.

It is not my intention in this short article to arbitrate between the two different theological positions on the subject of prayer, but I do want to say that the issue should not be decided by way of a rather cavalier translation.

Carl Tuyl is the pastor of the First CRC of Toronto, Ont.

Church News

Christian Reformed Church

Called

— to Covenant CRC, Woodstock, Ont., the Rev. William Renkema of Wyoming, Ont.

Classis Meeting

Classis Toronto will meet in regular session on May 17, 1984 in the Second Brampton CRC. Materials for the agenda should be in the hands of the Stated Clerk by April 5, 1984.

Canadian Reformed Church

Called

— to Smithers, BC, the Rev. B.J. Berends of Winnipeg, Man.

— to Lincoln, Ont., the Rev. C. Stam of Smithville, Ont.

Accepted

— to Smithers, BC, the Rev. B.J. Berends of Winnipeg, Man.

CR See

Brother Pete's fine contribution
was withheld with great alarm;
all because of Sunday's sermon
that had twisted his sore arm.

Klaas Sis

There are people who maintain:
when Paul called Phoebe
deacon,
it was a sign that his brain
had really begun to weaken.

Sy Nodd

Press Parade

HBL intensifies Bible distribution

MCLEAN, Va. (EP) — Anticipating the likely transfer of Hong Kong to control of mainland China in 1997, or possibly earlier, the World Home Bible League has intensified the distribution of Bibles and Scripture portions in that British colony. "We're not sure when the Communist influence will begin to be felt," said the Rev. Dennis Mulder, Asian ministry coordinator for the Bible League. "It could be within eight to ten years, so we want to do what we can now to get Bibles in."

Located on the southeast coast of the People's Republic of China, Hong Kong has been a British crown colony for 141 years. But it will revert to Chinese control in thirteen years when a long-standing treaty between the People's Republic and Great Britain expires.

Rev. Mulder reports that fear and uncertainty surrounding the government changeover has affected the entire city. Land that sold for thousands of dollars a square foot is now often virtually worthless. Apartments, once in great demand, stand vacant as hundreds of people leave the city and its surrounding districts. Some multi-national and local corporations have begun to close down their Hong Kong offices.

Realizing that there may be only a few years of religious freedom left, many churches and individual Christians are doubling their efforts in evangelism, discipleship and Scripture distribution, Mulder said.

"As the threat of Communism hangs over their heads, we sense that Hong Kong's citizens are becoming more receptive to the Gospel," Rev. Mulder said. "We want them to have the Word so they can discover for themselves the truth of Christianity."

Letter claims emergency

ROTTERDAM, Neth. (RES) — A letter sent to all the consistories of the Reformed Churches in the Netherlands (GKN) speaks of an "emergency situation" and a "fundamental crisis" in the denomination. The letter is signed by thirteen members of "Word and Spirit," a group concerned about the condition and direction of Reformed church life.

According to the signers, who include the ministers, W. A. Boer, E. Masselink, and A. Velthoen, the main cause of the crisis is the present method of Bible interpretation in which the interpreter rules over the Bible instead of submitting his thoughts to it. Matters in which the church has failed in recent years, according to the letter, include preaching, preservation of the apostolic doctrine, the common faith, and personal Christian life.

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The birth of the North-east Burlington Chr. Ref. Church

February 12, 1984 was a very special day for the Christian Reformed Church in Burlington, Ontario. This day saw the institution of a new church.

In October 1983 a request was brought before the consistory of the Christian Reformed Church on New Street, to form a committee to canvas the congregation of 197 families to see if there existed sufficient support to form a new congregation. Five people were appointed and it soon became apparent that a petition to form a new congregation should be circulated.

By January 15, 59 families and a good number of singles totaling 241 souls, had signified their desire to start a new congregation by signing their names to a petition. At the January 18 sitting of classis Hamilton a request to form a new congregation was made and unanimously approved by classis. Elders and deacons could then be nominated in preparation for the inaugural Sunday service in 4 weeks.

A.M. service

Sunday, February 12, 1984 began with a combined 10:00 a.m. service in the church on New Street. The sanctuary was filled to capacity as Rev. J.J. Hoytema led in worship and delivered his sermon from Eph. 3:20-21. He chose the theme "Confidence in God's power."

Both the remaining congregation as well as the new church were challenged by the message to place their confidence in God "who is able to do immeasurably more than all we ask or imagine." With that knowledge both churches may now go forward expecting great things from the Lord.

Elder B. Zwiers addressed the mother church on behalf of the new congregation stating a desire that the two congregations will continue to work together and expressing the prayer that the Holy Spirit will work mightily in their midst as both churches meet the new challenges that lie before them. After the morning service elders and deacons were elected.

P.M. service

At 4:30 in the afternoon, the new congregation and many guests overflowed the sanctuary at St. Stephen United Church on 2258 Parkway Drive, Burlington. Rev. Hoytema again led the worship service. In a moving ceremony which included the laying on of hands by elders and deacons of the mother Church, the newly elected elders and deacons were installed.

Rev. Hoytema then delivered his sermon titled "A Prayer for God's care" based on I Kings 8:29. We were assured that God will indeed dwell with men on earth. We, God's people, are the temple in which God has taken up residence by his Holy Spirit.

Together we prayed for our faithfulness and for our God to keep his eyes open toward us night and day, as we seek to be church in this world and our community. Hoylema then led in a special litany of institution, whereby the congregation thanked the Lord for the new church and prayed for a blessing on all its activities and dedicated itself to service.

Greetings and congratulations were given by elder Herb Vissers of the mother church. Rev. John Postuma, pastor of Bethel CRC of Waterdown spoke on behalf of classis Hamilton and the Bethel Church and Rev. Lynne Curtin, pastor of St. Stephen Church welcomed the new congregation to their new place of worship.

A coffee social was held after the service where many words of encouragement and congratulations could be heard. In all it was a beautiful, God glorifying day, not soon forgotten by those involved.

B. Zwiers,
Vice-Chairman

Future services will be held at 8:45 a.m. and 4:30 p.m. in the St. Stephen United Church facilities on 2258 Parkway Drive, north of the Queen Elizabeth highway and west of the Guelph Line in Burlington.

Leonard Schalkwyk

Pastoral letters

Is homosexualism sin?

Some time ago, four members of Hamilton's McMaster University's "Gay Liberation" — two homosexuals and two lesbians — were invited into a classroom in a Burlington Public High School, to present their life-style as a "normal alternative."

What should be our christian attitude to the rise of homosexualism? What does the Bible say about it?

The 1973 Synod of the Christian Reformed Church accepted a report which warns in no uncertain terms that homosexualism is condemned in the Bible as sin.

It states that a *homosexual inclination* is a disorder, a biological and psychological condition and that it may be inherited, as a result of the brokenness of our sinful world. But *homosexual practice* is sin.

The report as accepted by the 1973 Synod says: "Explicit homosexual practice must be condemned as incompatible with obedience to the Will of God as revealed in Holy Scripture." (article 53, 3C) "The church should condemn the idolatrous sexualism and the current celebration of homosexualism promoted in literature, the theatre, films, television, advertisement and the like." (article 53, 3K)

Synod encourages the churches to take up the task of pastoral care of people who have to fight this particular tendency in their life. Ministry to such people can be on an individual basis or in groups, as "Alcoholics Anonymous" does. But let it never become a power group that is proud to be gay and asserts its right in the church.

Acts of Synod 1983 shows that our church has not changed its stand on homosexualism as sin, for our representatives rebuked the Gereformeerde Synod in The Netherlands concerning the admission to table and pulpit of church members who live in a homosexual relationship (article 57, 1B). They accused the Gereformeerde Kerk in The Netherlands that it "allows ministers and members to engage in a lifestyle that in our judgment is contrary to the Scriptures and in conflict with the decisions of our Synod of 1973." (article 57, 3A)

Homosexualism is anti-scriptural indeed. There are some well-known key passages.

In Genesis 19, the deep immorality of Sodom is shown by the fact that males surround Lot's house and demand that his male guests come out, so they can have sexual "knowledge" of them. Therefore, homosexualism is often called Sodomy, a sign of a very depraved culture that incurred God's wrath.

Leviticus 18:22 states: "You shall not lie with a male as with a woman; it is an abomination."

Leviticus 20:13 says: "If a man lies with a male as with a woman, both of them have committed an abomination; they shali be put to death, their blood is upon them."

Roman and Greek life was shot through with sexual perversions. People were reaping the wages of sin in terrible diseases, even as in our society venereal disease, herpes and AIDS are a proof that God does punish these sins, even in this life. In such a society Paul writes, under the inspiration of the Holy Spirit, a forthright condemnation of homosexualism and lesbianism.

In Romans 1 we read: "Their women exchange natural relations for unnatural and the men likewise gave up natural relations with women and were consumed with passion for each other, men committing shameless acts with men and receiving in their own persons the due penalty for their error. Therefore the wrath of God was revealed."

1 Corinthians 6:9 mentions specifically in a list of sins the perversion of homosexualism. The same is repeated in 1 Timothy 1:10. (Greek: malakoi, arsenokoitai, see New International Version)

Let us have compassion on those who struggle against a homosexual tendency. Let us help them. Of course, they can belong to the church, *if* they promise to fight against the homosexual practice with God's help.

And as Christians, let us stop using the word "gay." "Gay" means "happy." How can such a sexual disorder be a happy circumstance?

Let us have compassion on those who have to struggle against a homosexual tendency. Let us also pray for them.

Leonard Schalkwyk is pastor of the Springdale Chr. Ref. Church.

Churchgoing stayed constant in 1983, according to poll

PRINCETON, N.J. (EP) — Four adults in every 10 (40 percent) attended church or synagogue in a typical week in 1983, statistically matching the figure recorded for 1982, according to a Gallup poll. Churchgoing has remained remarkably constant since 1969, after having declined from the high points of 49 percent recorded in 1955 and 1958. Attendance has not varied by more than two percentage points since 1969.

The rate of churchgoing is higher among women than men, and among older persons than younger. Attendance is highest in the East, where the greatest proportion of Catholics are found, and is lowest in the West. In 1983, 51 percent of Catholics nationwide attended Mass in a typical week, compared to 39 percent of Protestants, figures that closely approximate those from the 1982 audit.

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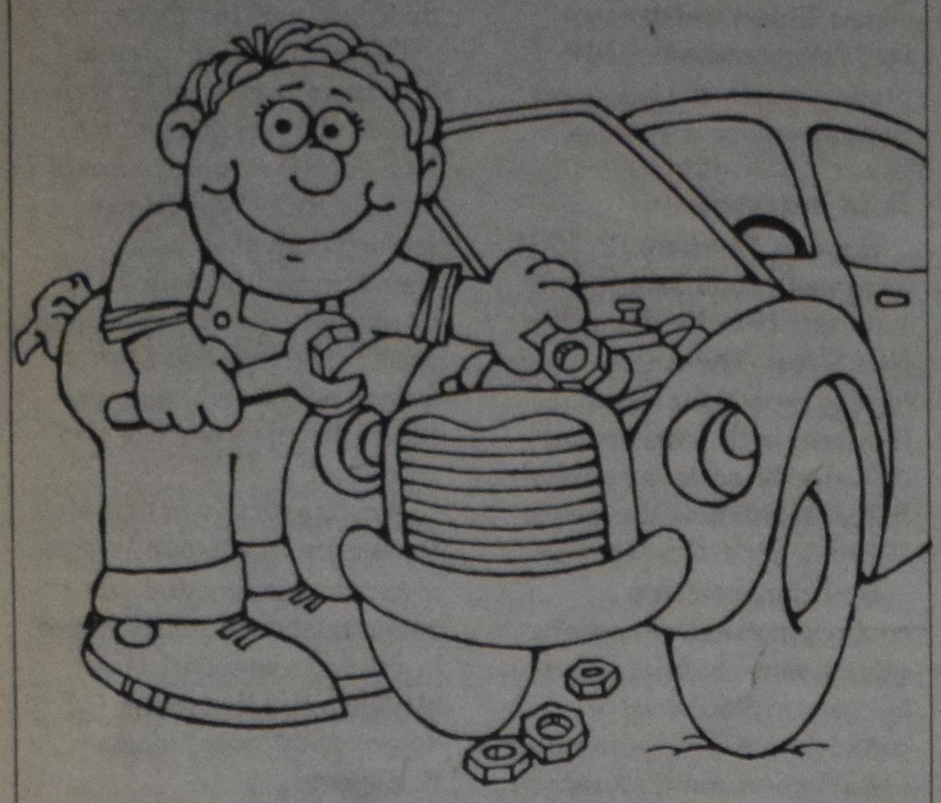

The bustling sounds of productivity filtered out of our Grade 3 classroom and into the hallway of our school last Wednesday. The class was experiencing first-hand what an assembly line really entails. Line supervisors and efficiency inspectors ensured that the Class Motor Company ran smoothly. Billers completed order forms, sending them on to the cutters, painters, and pasters. Upon completion of the paper cars, the vehicles underwent critical inspection by the company inspectors. Many were sent back due to poor quality paint jobs and pasting before receiving the stamp of approval.

Our simulation assembly line proved to be a valuable and enriching experience for all of us. Some of us came up with new ways to be more efficient. Some of us experienced boredom with a menial task, and frustration when things didn't go smoothly. Others considered the job a personal challenge, trying to increase speed and production.

After a tiring, yet fruitful morning, the assembly line came to a halt and the workers joined together to discuss their feelings at different points during the morning, the various roles of the workers, and the overall efficiency of the assembly line.

Grace Moes, Calgary Christian School

Ontario reviews early primary education

The Ministry of Education has established an Early Primary Education Project aimed at improving the quality of programs and services for young children, Education Minister Dr. Bette Stephenson announced today.

Heading the Project will be Frances Poleschuk, formerly Director of the Elementary Education Branch and the Northwestern Regional office of the Ministry.

The project team will concentrate on more effective communication and co-ordinated planning among the many institutions, organizations and government agencies involved in providing support services to families and young children.

The team will be assisted by an advisory committee consisting of representatives of teachers, principals, parents, trustees, supervisory officers, and other ministries. The advisory committee will identify issues and offer suggestions.

Dr. Stephenson has invited members of the public and representatives of public organizations interested in the care and education of young people to present their views to the project team.

Student for a day

Beacon Christian High, St. Catharines, Ont., has developed a unique promotion vehicle, one that is designed to let parents become students again for a day. Following the regular student schedule, buzzers and all, parents were given sample classes in the various disciplines as well as sitting in on regular classrooms. Year after year, many parents come back to sit in their children's shoes for a day.

Principal John Vriend led a brief orientation session initially, followed by a short presentation by student council treasurer, Winfred Bowman.

Parents came away from the lunch and "trivial pursuit" match held later in the afternoon, with a fresh appreciation for the faithful work being done at Beacon by staff and students.

Alberta reviews secondary education

EDMONTON — Albertans will be asked to express their opinions on the secondary school system in their province in connection with a major review of the province's junior and senior high school programs.

Education Minister David King said, "The public is looking to the school system to better prepare our young people to live in the world of the future.

In a world becoming increasingly competitive and complex, "... it is clear that a high quality education is becoming increasingly necessary," he said.

The province's present program was developed in the early 1970's. Public discussion about the review will take place between March 1, 1984 and June 30, 1984.

A reminder to enroll

It's registration at schools across the country. Now is the time to pull together the necessary documents and pay a visit to the christian school principal nearest you.

Bible correspondence ad draws a thousand replies

(RES) — A recent ad in two Karachi newspapers offering information on the great prophets of the Islamic faith drew more than a thousand replies. The ads were placed by the Pakistan Bible Correspondence School of Karachi, sponsored by Witness to the World of the Associate Reformed Presbyterian Church of North America. The people who replied to the ad received a free set of lessons for the course "The Law and the Prophets." The course concentrates on the prophets of the Old Testament which are recognized as prophets not only in the Christian faith but also in Islam. Through the study of the prophets the basic Gospel is presented. More than 300 persons are expected to complete the full course of study and receive a certificate for their effort.

The Pakistan Bible Correspondence School has grown more than 25 percent in the last year and the enrollment is now at 3000 active students. The five staff members mark an average of 3,300 lessons per month.

PROMISSORY NOTES

The Institute for Christian Studies invites new funds for its loan program to help meet the ongoing costs of its programs.

Promissory Notes are available for 3 types of loans: Demand Loans, Three-year Loans and Five-year Loans. Interest rates for Demand Loans are calculated quarterly according to Royal Bank rates for daily interest savings accounts. Interest for Three-year Loans is 9% and for Five-year Loans is 11%.

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Letters

If women would meekly sit back...

... continued from page 3.

world which is losing out on another important resource God meant to be used for his work.

The Bible contains many cultural references to the role of women. Are we to consider each of these to be the norm or the form of serving God in biblical times and today?

In those days culturally women were to submit, wear veils, have long hair, sit in a certain area of the church, etc. Do these cultural forms still apply today? Or are we discrediting our church when we hold back women members? Is our church losing an important resource?

To share in the development of each other's talents is a beautiful thing to see. Why are we restricting this? In todays society, where freedom of thought dictates our actions, how many gifted women will we see leave our churches so that they too may share in the development of their gifts for the benefit and strengthening of God's kingdom.

Is this not what the word of God is all about — working together as equals for his world?

Joan M. Van Eyk,
Aldergrove, BC

Widows can be heads, can't they?

As a widow in the church for over 15 years, my authority as head of the institution of my young family was never questioned. Changing my husband's initials into mine on the budget envelopes, immediately following his death, was to me an indication that the church had recognized my headship as being equal to that of my husband's.

Over the years, however, I came to realize that the church sees a distinct difference between holding the office of spiritual leadership in the institution of the family and serving in the same capacity in the larger institution, the church.

Though the family as an institution is claimed to be an intrinsic part of the larger body, the church maintains that headship in the one does not entail the same privilege in the other.

In other words, women are denied spiritual leadership in the church on biblical grounds, yet, equally binding biblical directives are ignored in the leadership question for a family headed by a single female.

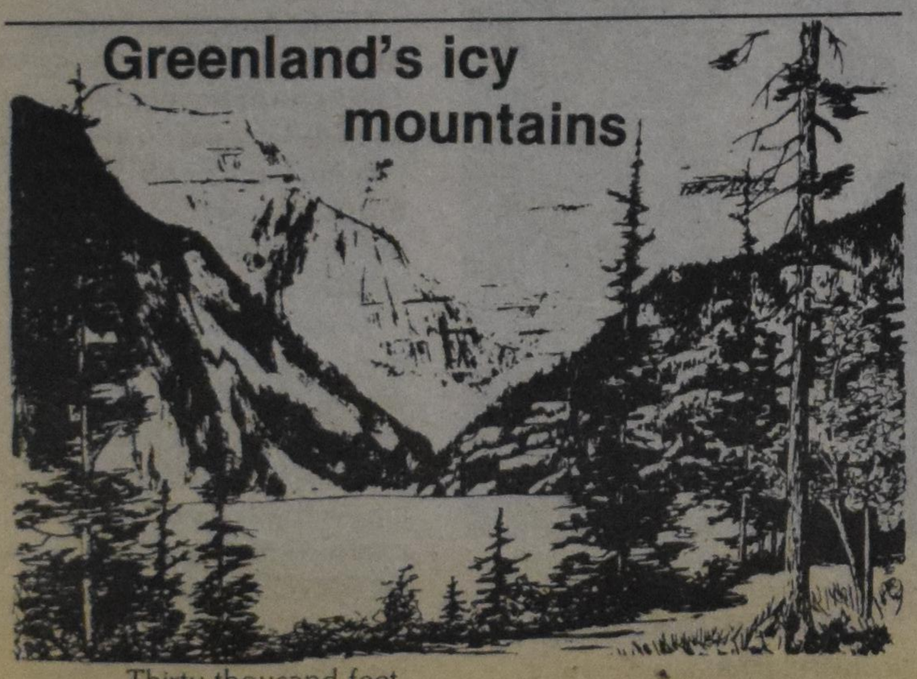
Why was I allowed headship in my family? Should not an elder in the church or one of my brothers have taken over this leadership? Should my oldest son, after coming to maturity, have become the leader in the family? At what age should he have taken over?

And now that I am living alone, who should exercise authority and headship over me? My district elder, even though this man could happen to be 30 years my junior?

These issues point to the deeper dimensions of the headship/leadership problem. If Christ allows me to exercise leadership in the smaller body, why does He suddenly turn me down in the larger?

Trudy Joldersma,
Hamilton, Ont.

Greenland's icy mountains



Thirty thousand feet
above the clouds.
Man's machine hangs suspended by invisible threads
spun by the Grace of the Almighty.
To the left a cloudscape of veillike blue mist receding
towards the sun in a fiery retreat.
Barely audible towards the front are the mighty airplane
motors,
thrusting the plane towards the shores of the Americans,
so long undreamt of in old Europe.
A sudden exclamation from the next seat.
All are bending towards the portholes.
A dazzling sun from on high lights a stunning display,
more spectacular than the most striking burst
of pyrotechnics;
But the explosions are accompanied by a deafening
silence.
Jagged, needle-like peaks rise heavenward,
marching slowly past under our feet,
threatening to impale us!
If only the pilot keeps his altitude!
A vast expanse of snow,
amid the blue of the ocean punctured by the razor
sharp tops of mountains,
never trod by human feet,
not even by those of the Vikings of old;
That is Greenland.
Slowly the procession marches off toward the East
to bring honour where it is due.
Their shadows are marching ahead and between the
mountaintops dwells the Glory of the Creator!

John H. Martens,
Listowel, Ont.

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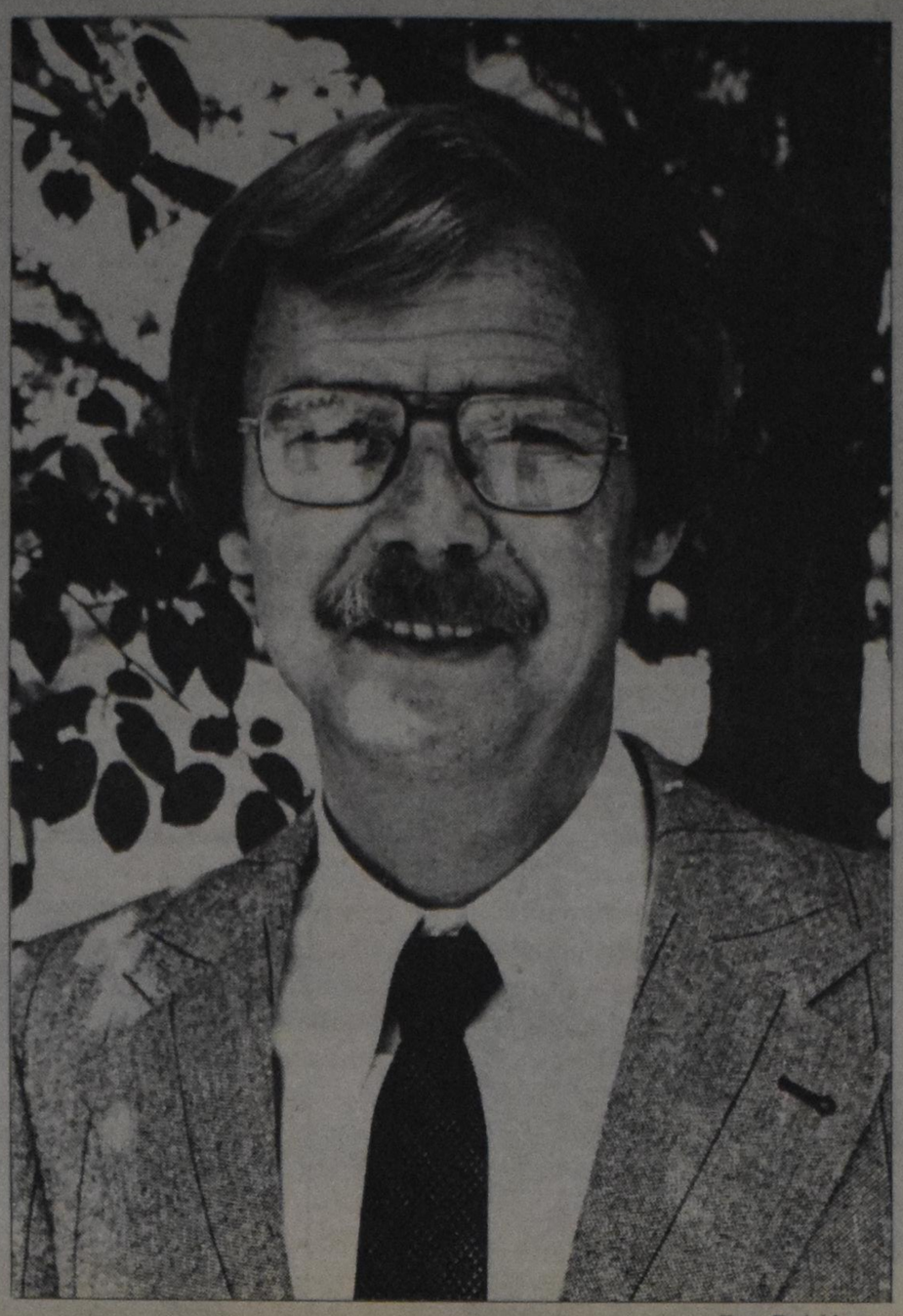
The Christian Reformed Church in the next

Needed: a new sense of adventure, vision and faith



Rev. Dirk Hart

Dirk J. Hart

Predicting the future is chancy business. Our eschatology says that the future is here; we are living in it and its fulness is sure to come in God's good time. But in the church we tend to hang on to the past and thus grieve the Holy Spirit who is the first-fruit and down payment on our future.

From a faith perspective there is every reason to be confident and bold in the face of the future. But our experience in the world and of the world makes us cautious, even conservative. We are nostalgic for a simpler world in which life was more predictable. In those days you knew what to expect next year. A basic education was good for a lifetime. Now we live in an age of continual updating. Even recent college graduates are illiterate in the age of the computer.

What's new will be gone

Change and unpredictability have become a way of life. In the sixties, God was said to be dead; in the seventies, marriage was dying. Today, both are very much alive. The pill was in, but now it's out. In its place have come a more sophisticated form of the rhythm method, a sponge, and abortion.

Now the sexual revolution is dying, a victim of Herpes and AIDS. In its place have come commitment and a meaningful relationship. But these words mean something different than our grandparents meant by them. An officer and a gentleman is now someone who first ravishes a girl and looks her up afterwards.

We are through, for the moment, with flesh and blood heroes, but look to E.T. for our model of goodness and Darth Vader as the sinister figure in a black mask.

The working man with his lunch bucket is an anachronism. Instead, we punch keyboards that feed the video display terminals and micro chips. The future is in information, not in production. Customers are gone, too, and [illegible] no longer sell. We have consumers to whom we market. We even market Jesus on bumper stickers and gospel radio.

What is old will be new tomorrow, but in a different dress. What is new today will be gone tomorrow, thrown out on the pile with yesterday's eight-track tapes and hi-fi's.

With such a scenario it seems sheer folly to try to say something about the next ten years, except to assert that a lot of things will change. Planning becomes more and more difficult. The best we can do is to spot some trends, listen to some experts, articulate some hopes and prejudices and guess. If any of this has validity it will be because the group agrees — only communally tested prophecy has validity.

The church and the computer

The computer seems unstoppable. Once we discovered that you could play games on it, its future was assured. The computer is no longer a useful tool for larger companies and agencies only. Many homes now have a home or personal computer.

Churches are beginning to use the computer for financial records. In the next ten years, many CRCs will have an in-house computer for word-processing, financial records, membership records, gift inventories, church directory, attendance records, evangelism contacts and follow-up, Christian education records and pastoral care information. Even Bible Study can be done on the computer.

All kinds of software for churches already exist. And yes, there is a Computer for Christ organization (in San Jose, California). Seminaries will use a computer for teaching Greek and Hebrew. Ministers will begin to use computers for sermon planning and preparation.

The emergence of the computer is part of a larger role that *information* is playing in our society. Storage and retrieval of information are vital to our age. Information, however, is useless unless we have access to it. The computer gives us this access.

Currently, our American churches have access to all kinds of demographic statistics on their neighbourhoods via Home Missions. Home Missions gets its information from a computer. It is foreseeable that Regional Home Missionaries will be linked to the Grand Rapids office via computers.

Is information going to be the idol of the nineties? Will the computer and all it stands for help the church be the church? The whole question of technology looms large as an ethical and theological issue. This year's topic at the Calvin Studies Center is "Appropriate Technology."

Denominational demographics

North Americans are living longer. A baby born in 1981 can expect to live past age 74. Those who are currently in the 65-70 year-old group can expect to be nearly 82. Women still outlive men.

These statistics are reflected in our membership statistics as well: as a denomination we are growing older. We have fewer "members by baptism" today than we had 20 yars ago, yet our total membership is up by nearly 44,000. Our members are getting older, our families smaller, and we have more single people. We have more people living at separate addresses than we had 20 years ago.

Denominational growth is slow: about 1% per year. More members leave than join. Only our continued fairly high rate of infant baptisms keep us in the net growth column. In 1982, there were 10,649 new faces in the church by birth, evangelism and transfer from other denominations. But our total growth was 2,979 members — because of our losses by death, transfer to other denominations and reversions.

These statistics say something about the current and future vitality of the church. And what they say is not encouraging. Generally speaking, an influx of new members and a good growth rate is a sign of liveliness. New members join a church because what they see attracts them. These same new members bring enthusiasm and optimism to a church. They are ready to be active participants and open to planning for the future.

A congregation or denomination that does not grow and is losing many adult members is often preoccupied with itself. In addition, the greying of the church would suggest an increasing conservatism and resistance to renewal.

What are the implications of these things for the future? There will be, in comparison to the past decade, fewer baptisms and more funerals. There will be more older volunteers, but

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ten years

fewer young volunteers. There will be greater emphasis on meeting the needs of the elderly and single people. We will continue to be a church that spends much of its energy on internal matters and comparatively less energy on its apostolic mission.

If growth by evangelism is going to occur, it will not come from the traditional congregations that have been the backbone of our denomination, but from newer and "ethnic" churches. These conclusions, however, may be invalid if some of the trends in congregational life have the effect of renewal on the church in the next decade.

A smorgasboard of congregations

There was a time in the Christian Reformed Church when on your vacation you could visit a CRC, close your eyes, and think you were at home. We had homogeneity and uniformity. This is rapidly disappearing and this trend will accelerate in the next ten years.

The reason for this is threefold: (1) In general, people demand a multitude of choices today — this is true in television channels as well as churches. (2) The influx of non-Dutch, non-white members, including pastors and (3) the influence of neo-pentecostalism.

We are discovering that it is not necessary to look like and act like First Christian Reformed Church in Grand Rapids in order to be Christian Reformed. In fact, First CRC is itself no longer a traditional Christian Reformed congregation.

We have begun to discover that there are many legitimate kinds of churches. In fact, each church does well to discover what its particular role and calling is aside from its denominational affiliation. In some cases, a CRC is simply that: the CRC in a particular geographic location which exists to serve CRC people who move into that community. For many other churches, their role is a great deal more complicated than that. We believe in indigeneity in world missions — we should also practise it domestically.

In most areas where there is a concentration of Christian Reformed Churches, there are one or more churches which are "different." Some years ago we did not tolerate this. Dissatisfied members left for other denominations. Now we tolerate pluriformity and as time goes on, we will encourage it.

Examples of such churches are Sonlight CRC in Lynden and Sunshine CRC in Grand Rapids (where we also have COS, Christianity Community and Madison Square), First CRC in Calgary and Faith CRC in Sioux Center and St. Matthew's in the basement in Toronto (where we also have Fellowship and Maranatha). Calvin Church in Sheboygan is very different from First Sheboygan and Denver, Colorado has Family in Christ CRC.

What we need to discover in the next ten years is the glue that holds such diverse churches together. It has to be something better than the Ministers Pension Fund.

In the next ten years, the number of "ethnic" churches is likely to increase. These bring a welcome and unique flavour to the denomination. These churches themselves will begin to go through the struggle of Americanization and Canadianization.

We will also begin to see some experimentation with kinds of churches. The churches we now think of as "different" are not really so different at all. Our ecclesiastical sensitivities will be put to the test more when we begin to have tentmakers as part-time pastors and house churches which meet regularly in homes and only occasionally in a public building.

Spiritual formation

In the next ten years there will be a renewed interest in the CRC on (1) the discipline of prayer, (2) the small group and (3) the renewal of corporate worship.

We have come through an era in which many skeptics predicted the end of the institutional church. That has not happened and is not about to happen. There is, nevertheless, a profound impatience with institutionalism. It is not sufficient to have the structures in place, the organizational charts neatly laid out and the budget met.

A church can be apathetic and passive even when "Today" is read at the table and the worship service well attended and family visiting faithfully done. What the church needs is a new sense of adventure, vision and faith. Few of us, however, know how to put this together or articulate it. We only know something is wrong. Hence the carping at the Grand Rapids bureaucracy, the little quota revolts and strained pastor-congregational relationships.

Malcolm Muggeridge calls this the end of Christendom — the human and institutional side of the christian movement. You see evidence of Christendom wherever the prescription for the ills of the church or the hope of its future is pinned on something or someone else than Jesus Christ.

That something or someone else may be preaching or better ministers or a new seminary or a high view of Scripture or evangelism or education or the ordination or women or an authoritarian view of office. We have to have good preaching, etc. We, however, do not believe in preaching or preachers but in Jesus Christ.

Wherever in the church today members sense these things, they talk about prayer, the small group and the renewal of corporate worship and seek to find their spiritual strength in and through these things.

In connection with *prayer*, there will be emphasis on writing spiritual journals, personal devotions and reading some of the devotional classics. Classes will be offered in prayer.

In connection with *small groups*, there will be emphasis on biblical koinonia, mutual support and encouragement and accountability to the group.

In connection with *worship* there will not only be an emphasis on good preaching, but good worship: actually giving praise and honour to God, and building up one another.

These things will be failures unless they help the church to focus relentlessly on the Gospel of Jesus Christ. Major stumbling blocks to the implementation of these trends are traditionalism and fear of fundamentalism. The former is more likely to be

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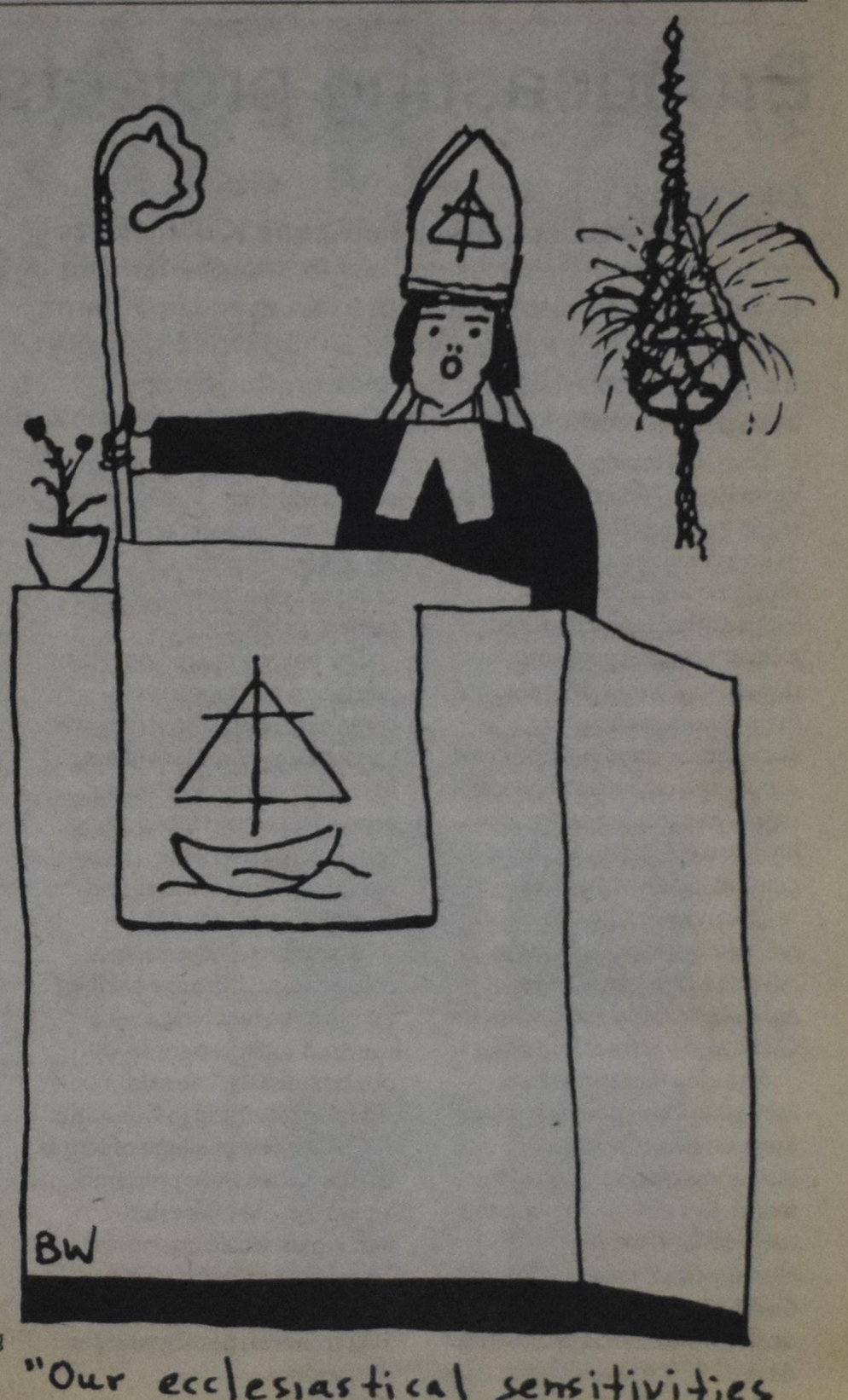

"Our ecclesiastical sensitivities will be put to the test..."

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Agriculture

Broadcasting projects aid developing countries

Ellen Zwart

The idea is a deceptively simple one. Collect ideas from farmers themselves on how to improve farming techniques and distribute them to an even larger farm audience. When this is done in a third world setting using local materials and manpower, the service becomes extremely valuable.

The Developing Countries Farm Radio Network (DCFRN) seeks to do just that. It operates as an information exchange, receiving and giving out material that is practical and relevant to rural people in the developing world. Members of the network receive free packages containing broadcast scripts and cassettes. The scripts can be interpreted by the local broadcaster and put into the cultural mode of the area.

The man behind this ambitious project is George Atkins, a 25-year veteran of agricultural broadcasting for the CBC, and a farmer himself.

The idea that something immediate was needed to meet the food needs of the burgeoning population of the world, slowly took focus in the early 1970's, when climatologists began to discuss the effects of a changing climate on the world's food production. At the 1978 World Food Conference, the "greenhouse effect" on agriculture became a growing concern.

The "developed" countries were told to begin planning for change and to begin adjusting their farming techniques accordingly.

What about the third world? thought Mr. Atkins. How can farmers who eke out barely enough to feed their families from day to day, plan for a future that will include uncertain economic climate patterns?

The notion that "someone should look into how a changing climate would affect world food production in the third world," stayed with him. The Massey-Ferguson Corporation loaned Mr. Atkins from the CBC in order to begin developing his project with their aid.

The ball started rolling. At an age when most men are beginning to plan how they will spend their retirement years, Mr. Atkins embarked on an around the world fact-finding mission. He met with agriculturalists, farmers and scientists in ten countries.

Mr. Atkins' enthusiasm is contagious. "It is quite exciting for me to be reaching over a hundred million people with our broadcasts," he said.

Upon returning to Canada in 1979, the first package of scripts and cassettes were prepared and sent to 34 interested participants in 26 countries. There are now some 500 rural communicators in more than 100 countries participating in the venture.

Topics included in that first nine-part series included tips on how some farmers control insects without cost, how to increase your family's protein intake by stocking a small fish pond, to simple techniques on how to market. Since that early beginning, DCFRN has put out eight packages in all.

As the project continued to grow, so did the sponsorship. Now in addition to Massey-Ferguson, the University of Guelph is involved. The Canadian International Development Agency (CIDA) added financial support to the project as well.

Staff members of the Developing Countries Farm Radio Network; left to right (standing): Shirley Fenton, Secretary, Joan Beckley, Resource Librarian, Magdalena Burgess, Researcher - Script Writer, Kathy Shuff, English Language Divison Co-ordinator, Helen Aitkin, Project Manager. (Seated): George Atkins, Director.

Massey-Ferguson provides a 3-suite office at their head quarters in downtown Toronto, some cash, as well as all of the facilities a large international corporation has to offer.

"Big printing jobs are done at the University of Guelph," said Mr. Atkins. Their contribution of staff expertise, the library, as well as an office is provided for the project.

The Canadian International Development Agency has given them $180 thousand in the current year. The Canadian government is particularly proud of this all-Canadian effort that helps to improve the lives of over 100 million people in the developing world.

The continuing success of DCFRN is directly due to the committed team effort of the staff, enthuses Mr. Atkins.

Helen Aitkin is the project's manager and works out of the Guelph office together with Teri Coladipietro as secretary and Yasmin Virani who coordinates the French and Spanish divisions of DCFRN. In the Toronto offices, Kathy Shuff, English language division coordinator, Magdalena Burgess, researcher-script writer, Shirley Fenton secretary, Joan Beckley, resource librarian, form the team.

Mr. Atkins' motivation seems to come from a belief that one must use the talents one has been given to the best possible advantage.

Experience has taught him that billions are spent on all sorts of big projects in third world countries. And yet the needs of many millions of "small" people are often overlooked. What happens to the small subsistance farmer who stands by and watches himself and his family put out of work by imported tractors that he is not able to maintain and provide fuel for?

A sign that caught Mr. Atkins' eye on a trip to Papua New Guinea read: "What do we need, to use what we have, to get what we want?"

Farm broadcaster Geo Gedabing translated the intent for him. Said Mr. Gedabing: "*What we want*, in our country is to develop in our own way — in a way that suits our people. We have many natural resources and that includes human resources. Now *what we need* in fact, what we must have, to achieve our goal is people who are devoted to their work with the aim of helping people — their own people. This is the only way we can *get what we want* as a developing nation."

Presently Mr. Atkins is working on an itinerary for another fact finding trip. This time he hopes to go to China.

"China has probably got more of the best examples of this simple technology uninterrupted for years," said Mr. Atkins. He hopes the rural farmer can be persuaded that his simple technology should be shared by other small farmers the world over.

The signature Mr. Atkins has used in his broadcasting career, "Serving agriculture, the basic industry," is the one used by DCFRN.

"We're helping people cope. We're not out to change the world," he said.

Mr. Atkins is confident the project is meeting the needs of many, as is evidenced by the piles of positive correspondence he has received.

"If only 10 per cent of those farmers (influenced by broadcasts) could increase their yields by 10 percent, that would go a long way in solving the food problem."

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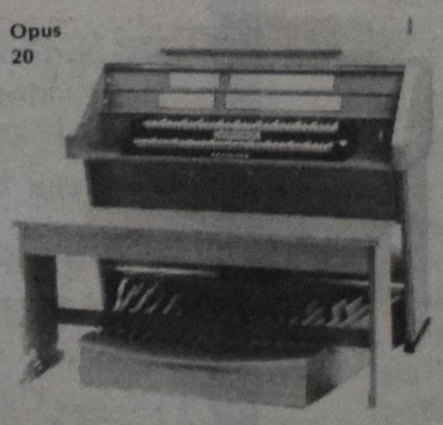

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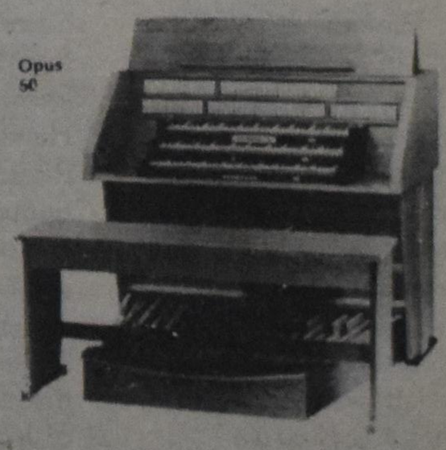

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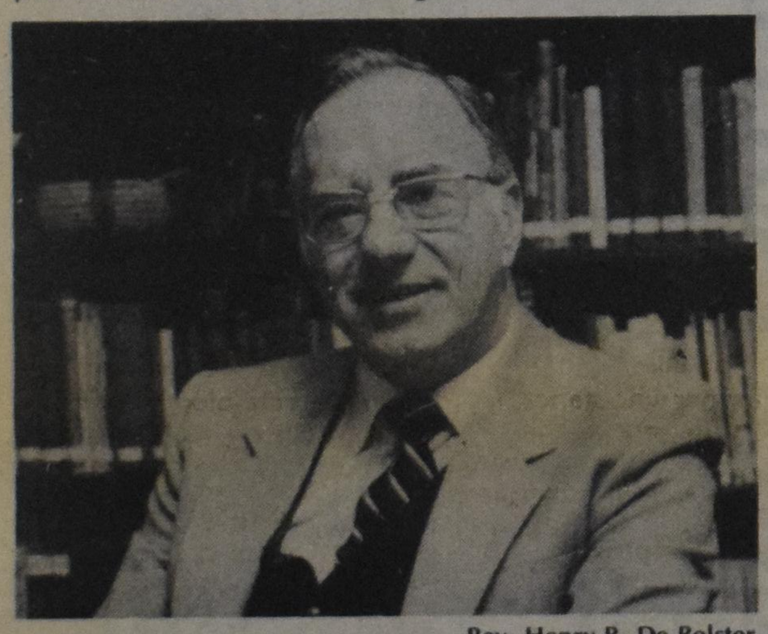
REDEEMER
Reflections
The Redeemer College Newsletter

Volume 2, Number 4 March 1984

President De Bolster Re-Appointed

At the winter meeting of the Board of Governors held on January 27 and 28, 1984, Rev. Henry R. De Bolster was re-appointed president for a four-year term, from June 1, 1984 to May 31, 1988.

Rev. De Bolster was appointed the first president of Redeemer College effective June 1, 1981. However at that time, there were no students, no faculty, a couple of part-time staff members, a few library books and no facilities. Redeemer College was then only a vision, a hope, a dream, a prayer. It can be said that Rev. De Bolster was appointed president of a non-existant college.



Rev. Henry R. De Bolster

There is no need to recount the history of the past two and one-half years. Under the prayerful direction and leadership of Rev. De Bolster, Redeemer College has flourished. The Lord has blessed the efforts of Rev. De Bolster and the whole Redeemer College family in a beautiful and unique way. Rev. De Bolster is the first to give all credit and honour to the Lord for the blessings He has bestowed on Redeemer College, and the last to take any credit himself.

In the fall of 1983, the Executive of the Board appointed a "Presidential Evaluation Committee." The Chairman of this Committee was lawyer Albert J. Bakker of St. Catharines, who is also Vice-Chairman of the Board of the Governors of Redeemer College. Mr. Bakker has long been involved with Redeemer College, including those early difficult days when Redeemer College was trying to obtain a provincial charter. Other members of the Committee included homemaker (and part-time Redeemer College student) Ineke Bezuyen of St. Catharines; pastor John De Jong of Georgetown; Ontario Alliance of Christian Schools Executive Director Adrian Guldemond of Hamilton and Christian school principal Jim Vreugdenhil of Trenton.

The focus of the committee's work concentrated on the effectiveness of Rev. De Bolster as a leader in working with various parts of the Redeemer College family. These included faculty members, members of the administrative staff, ministers from each of the Christian Reformed Classes in Eastern Canada, Christian school administrators, various members of the greater supporting constituency and Redeemer College students. In addition, the Committee looked at Rev. De Bolster's role in defining the reformed character of the College, as well as his role in integrating faith and administration and faith and learning. All in all, the equivalent of a full week was spent in interviewing people. In addition, the Committee met a number of times in order to co-ordinate its work and prepare the report. The result was an in-depth, thorough 25-page report.

The Committee's report was read at the Board meeting. After discussion, the Board considered a recommendation from the Executive Committee that Rev. De Bolster be re-appointed for another four years. The Board approved the motion unanimously.

Asked to comment on Rev. De Bolster's re-appointment, Mr. Bakker said, *"We are absolutely convinced that Rev. De Bolster is the best person for the job of president of Redeemer College at this time in the College's development."*

Rev. De Bolster was delighted with the Board's decision. He commented: *"When I first became president of Redeemer College, I was, to say the least, quite apprehensive. I truly wondered how I could do the job. Now, after two and one-half years of training on the job, I eagerly look forward to the challenges and blessings of today and tomorrow. The Lord has truly been good. I have experienced that in a very personal way. I count on His promises and continued blessings in the future."*

Rev. De Bolster continued: *"I truly consider this (job as president) as my calling as a minister. This is my ministry. On the one hand I continue to preach the Word of the Lord on a regular basis, often preaching three times on a Sunday. Not in one church mind you, but all over Ontario. At the same time, as the individual personally in charge of the faith life at Redeemer College, I am involved with young men and women at a particularly crucial time in their lives. I even teach a Profession of Faith class on campus. I have the opportunity to discuss with many students on an individual basis their personal relationship to Jesus Christ. I can think of no greater honour and no greater responsibility than to be part of this great adventure of faith called Christian college education. It is precisely here, and at other Christian colleges, that we prepare young men and women to serve Jesus Christ as their Saviour and Lord in all of life.*

"There is another dimension to my ministry as president of Redeemer College, undoubtedly the most important one. It is my privilege to help set the direction at the college.

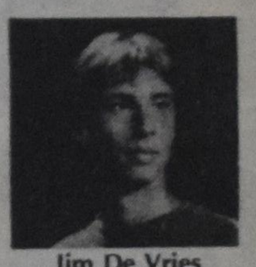
"It is extremely important that the leadership in the Churches be biblical and confessional. In order to retain that leadership it will be necessary for young men and women to receive an education that is Reformed. I am privileged to be a part of that Reformed education. Together at Redeemer College we pray for God's guidance and we work hard to give a vision to our students, also for the good of the Churches. I hope that more and more young people will come from all different backgrounds and be moulded by an education firmly based on God's word for service and leadership positions in the Church of Jesus Christ. Without that direction the Church will lose its distinctiveness.

"That is why I am so excited—perhaps passionate is a better word—about our college. We are training and preparing the leaders of tomorrow's society—including leaders in the Churches!"

ALL in the Family

Each one of the over 160 full-time students at Redeemer College represents a very special family. However, eight families are extra-special in that they have two members at Redeemer as students.

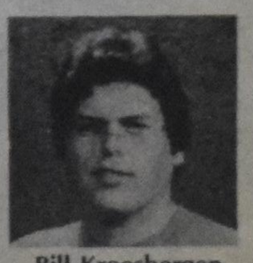
Brian De Vries



Jim De Vries

DRESDEN

Trudy Kroesbergen



Bill Kroesbergen

AILSA CRAIG

Marlene Luth

Teresa Luth

DRESDEN

Michael Oegema

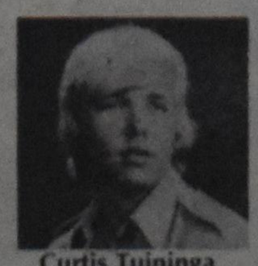
Wayne Oegema

TALBOTVILLE

Ray Sikkema

Renee Sikkema

HAMILTON



Curtis Tuininga

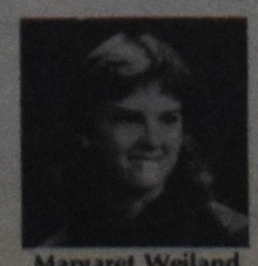
Ken Tuininga

JARVIS

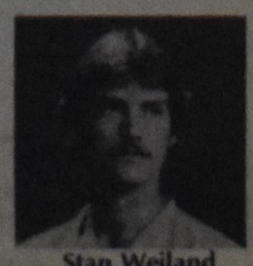
Peter Vander Werf

Walt Vander Werf

BROCKVILLE



Margaret Weiland



Stan Weiland

CAMLACHIE

January 27-28, 1984

BOARD MEETING HIGHLIGHTS

The winter meeting of the Board of Governors of Redeemer College was held at the College on Friday evening, January 27 and all day Saturday, January 28, 1984.

In the absence of Chairman Nick Van Duyvendyk of Ottawa, Vice-Chairman Albert Bakker presided at the meetings. All other Board members were present.

The meeting had a very heavy agenda, and not every item was completed. The Board will meet again in special session on March 24 to complete its work and address any new issues that may arise in the meantime.

Outlined below are a few highlights of the meeting.

Re-Appointments

Eight of the nine full-time faculty members had been appointed for an initial two years, which conclude this coming

——Board Meeting *continued on page 3*

Photo by John Vermeer, Hamilton

1983-1984 REDEEMER COLLEGE 1983-1984

Front Row: **(from left to right)**

Tony Boer, Tim Kroezen, Al Vermeer, John Noordhof, Michael De Jong, Steve Kouwenhoven, Peter Vellenga, Greg Lubbers.

Second Row:

Margit Alders, Grace De Roos, Marg Colyn, Ben Stegeman, Arnold Tigchelaar, Dr. Harry Van Belle, Dr. Theodore Plantinga, Elizabeth Vander Munnik, Dan Savage, Dr. Vince van Dijk, Rev. Henry R. De Bolster, Dr. John Bolt, Dr. Jitse van der Meer, Hugh Cook, Dr. Barbara Pell, Dr. David Humphreys, Peter Hoogendam, Ted Vellenga, Justin Cooper, Mary Verrips.

Third Row:

Jeanne Kloet, Carolyn Heerewynen, Elsa Vander Laan, Marlene De Boer, Barb Schenk, Susan Yzerman, Elaine Hofing, Sylvia Keesmaat, Annie Vander Mey, Audrey Bosma, Grace De Boer, Jan Hoogendoorn, Wilma Hoogendoorn, Jeannette Lodewyks, Harry Van Dyke, Margaret Weiland, Monica Couperus, Yvonne Schut, Dawn Ypma, Rita Vander Schaaf, Renee Bos, Wanda MacLeod, Sylvia Haverkamp, Anne Vander Geest, Diana Pool, Linda Vander Klippe, Arend Kersten.

Fourth Row:

Teresa Luth, Brenda Rumph, Anita Vander Meulen, Sylvia De Bruyne, Judith De Jong, Liz Schinkel, Annette Oosterhof, Sharon Top, Angela Van Luyk, Mary Nel Saarloos, Denise Grootenboer, Pauline Van Rooyen, Wilma Lammers, Helen Vreugdenhil, Margaret Noordhof, Anita Miedema, Anita Van Belle, Caroline Antonides, Joyce Mellema, Karen Verbruggen, Sylvia Vanden Hazel, Judy Huyer, Heather Hunse, Leona Huizinga, Judy Bouwers.

Fifth Row:

Dan Stevens, Rick Van Holst, Grace Bruinius, Shirley Verkuyl, Marian Kapteyn, Marlene Luth, Betty Drost, Christine Duimering, Sharon Dam, Wendy Ritskes, Francis Voortman, Sharon Buis, Roberta Van Huizen, Yvonne Neutel, Marlene Stronks, Trudy Kroesbergen, Renee Dykhoorn, Anita Dreise, Irene Den Bak, Sylvia Geus, Jackie Vanden Brink, Lynn Voortman, Corinna Van Amerongen.

Sixth Row:

Gerald Bierling, Walter Vander Werf, Richard Wikkerink, Don Stelpstra, Jack Kerkhof, Michael Eygenraam, Michael Oegema, Paul de Jong, Michael Maaskant, Willard Vanderploeg, Robert Kloet, Stan Weiland, Tony Kiers, Irene Voordenhout, Dianne Boersma, Corina Rustenburg, Annette Vanderploeg, Wynne Kroontje, Wilma Jonkman, Susan Versteeg, Deb Van Noord, Evelyn Hogeterp, Sharon Herrewynen, Clarence Bos, Jim De Vries.

Seventh Row:

John Luth, Rob Brouwer, Paul Vander Kooy, Scott Lunshof, Paul Veldhuis, Telford Matthew, Jim Pot, Harry Zantingh, John Wikkerink, Curtis Tuininga, Wayne Roorda, Harvey Vander Meer, Casper Van Gurp, Ken Tuininga, Paul Minnesma, Michael Hoekstra, Stuart Admiral, Wayne Oegema, Peter Bakker, Tim Fisher.

Eighth Row:

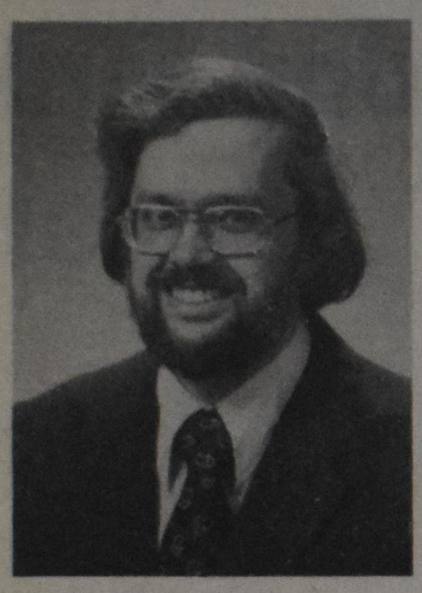
Edgar Hielema, Jim Berry, Rick Stroobosscher, Brian De Vries, Ken Faber, John Vanden Ende, Gerard Kuntz, Colin Vander Ploeg, Rick De Boer, Paul De Groot, Bernie Renkema, Fred Vander Woude, Tony Zekveld, Tim Wolfert, Al Noorloos, Peter Van Egmond, Art Vander Stelt, Mark Van Helden, Peter Vander Werf, Bill Kroesbergen.

Absent:

Dr. John Boersema, Peter Bulthuis, Ysbrand De Bruyn, Gerzinus Hoekstra, Dr. Remkes Kooistra, John Nyholt, Edwin Plantinga, Donald Sinnema, John Valk, Marian Van Til, Jacob Vander Mey, Dick Kranendonk, Christa Bos, Bill Bysma, Elna Groot Nibbelink, Peter Hoytema, Jacqueline Huizenga, John Kaldeway, Keith Lewis, Maryanne Mohle, Marvin Oldejans, Evelyn Quartel, Paul Roorda, Joyce Schenk, Ray Sikkema, Renee Sikkema, Heather Turton.

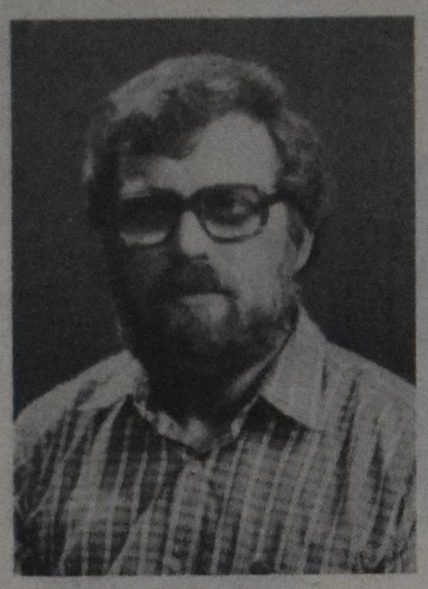
SPRING LECTURES
The Challenge of Secularism

March 5



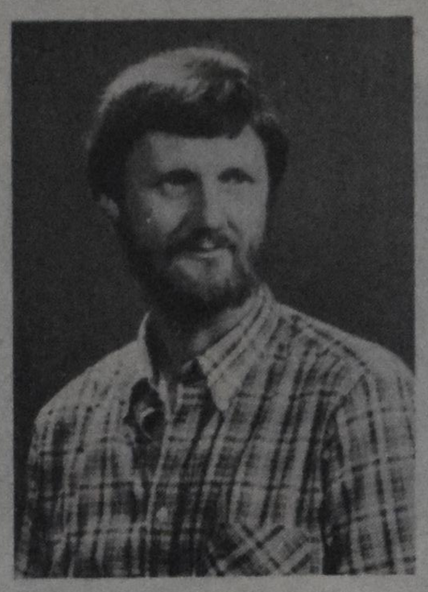
Dr. T. Plantinga
Philosophy

March 12



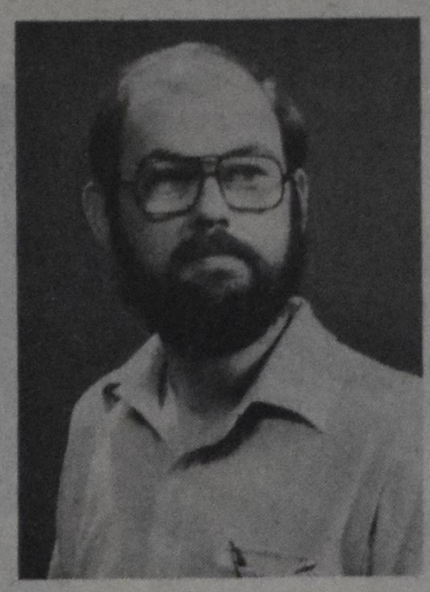
Dr. H. Van Belle
Psychology

March 19



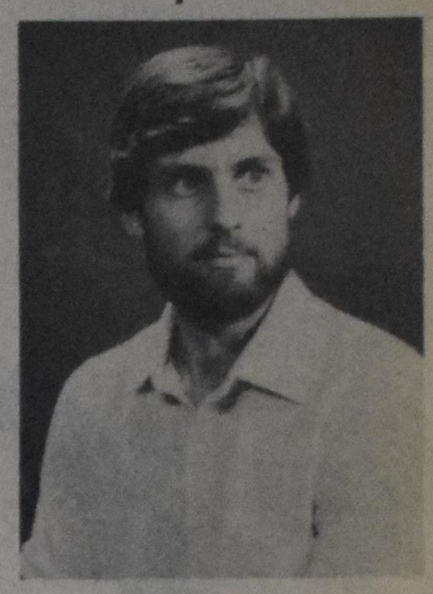
Hugh Cook
English

March 26



Dr. J. Vander Meer
Biology

April 2



Justin Cooper
Political Science

All the lectures will be presented at Redeemer College, 467 Beach Blvd., Hamilton, beginning at 8 p.m. The registration fee is $6.25 per lecture or $25.00 for the series. Registration will take place at the door.

March 5: Secularism: A Historical Definition — *Dr. T. Plantinga*
March 12: The Family in an Individualistic Society — *Dr. H. Van Belle*
March 19: Literature and the Arts in a Mass Society — *Prof. H. Cook*
March 26: Science in a Technological Age — *Dr. J. Vander Meer*
April 2: Politics in a Liberal Society — *Prof. J. Cooper*

Board Meeting *continued from page 1*

summer. English professor, Dr. Barbara Pell, the most recent full-time appointee, is in the first year of her initial two-year appointment.

At the Board meeting of last fall, procedures were set in motion to evaluate the professors and consider their reappointment.

Each professor's work was evaluated by a committee of his peers (other professors). This frank evaluation and discussion, presented in a spirit of Christian love, is an important component for the personal and professional development of each faculty member.

Each professor was also evaluated by the President (Rev. De Bolster) and the Acting Dean (Dr. W. Van Dijk).

The Academic Council then met to consider the faculty's and Acting Dean's reports, evaluations and recommendations. They forwarded their own reports and recommendations to the Board via the President. (The Academic Council at Redeemer College functions in much the same way as an Education Committee at a Christian elementary or secondary school.)

Finally, the Board conducted its own evaluation. One Board member was assigned to each faculty member. This Board member conducted a private interview with the faculty member concerned and then conducted a public interview at the Board meeting.

It was a joyful, exhilarating experience for all concerned. Many Board members spoke with joy, thankfulness and emotion at being able (or privileged) to listen to the professors as they spoke of their personal relationship to their Lord, their role at Redeemer College and the integration of faith and their particular discipline (or subject). Truly a highlight!

Re-appointed to new three-year terms as full-time members of the faculty are:

John Bolt	Theology & Religion
Hugh Cook	English
Justin Cooper	Political Science
Theodore Plantinga	Philosophy
Harry Van Belle	Psychology
Jitse Vander Meer	Biology
Wytse Van Dijk	Mathematics & Physics
Harry Van Dyk	History

Librarian Dan Savage, who underwent the same rigorous evaluation, was reappointed librarian.

Promoted

Also at the Board meeting, Dr. Theodore Plantinga was promoted from Assistant Professor of Philosophy to Associate Professor. Professor Plantinga presently also serves as Registrar at Redeemer College. Congratulations!

Executive Appointment

Bruce Dykstra of Jarvis had been elected to the Executive Committee of the Board and the Finance Committee by his fellow Board members last fall.

The Executive and Finance Committees meet monthly to address matters that arise between full Board meetings.

Due to a heavy schedule and many other commitments, Mr. Dykstra felt compelled to resign as a member of these Committees, even though he remains on the Board as a regular member. Mr. Dykstra is manager of the Royal Bank in Hagersville.

In his place, on both the Executive and Finance Committees, the Board unanimously appointed Mr. Sid Harkema of Orillia. Mr. Harkema has many years business experience as president of his own large transport company. In addition he has been involved in many "kingdom causes," assuming leadership roles in numerous organizations.

New Appointments

At the meeting, the Board appointed three new full-time faculty. These included appointments in French, Business and Religion/Classical Language.

At the time of this writing, we are extremely happy to share with you that Mrs. Sandra Beckett of Guelph has accepted the French appointment. Mrs. Beckett, currently a member of a Presbyterian church, is completing her doctorate and expects to be Dr. Beckett by this summer. She becomes the 10th full-time faculty member at Redeemer College and the second woman. Being in Canada, Redeemer College is committed to a strong program in French. We will share with you more about Mrs. Beckett and other full-time appointees in some future issue of *Reflections*.

The people appointed to the Business and Religion/Classical Language positions have not yet accepted the contracts extended to them, so it would be inappropriate to tell you more about them at this time. Pray that they will accept.

The search continues for three more full-time professors, including a Dean.

AUCC

Redeemer College has been working for some time at seeking membership in the Association of Universities and Colleges of Canada (AUCC). This organization meets several times each year and includes as members most credible universities and colleges in Canada.

At the present time, the application for membership of Trinity Western Christian College, a liberal arts college similar to Redeemer, located in Langley, British Columbia, is being considered by the AUCC. Trinity Western began just over 20 years ago and now has over 800 students.

How the AUCC treats the application of Trinity Western will have significant impact on the application of Redeemer.

At its meeting, the Board approved a proposed submission requesting provisional membership in the AUCC for Redeemer College. The submission includes over 150 pages.

To become a member of the AUCC, even provisional membership, means many benefits. It will mean added credibility, both in the academic circles and in government ministries. Credit transfer and recognition will become easier. Grants for students and for faculty research may become a reality. Pray for wisdom and guidance as our application is processed. □

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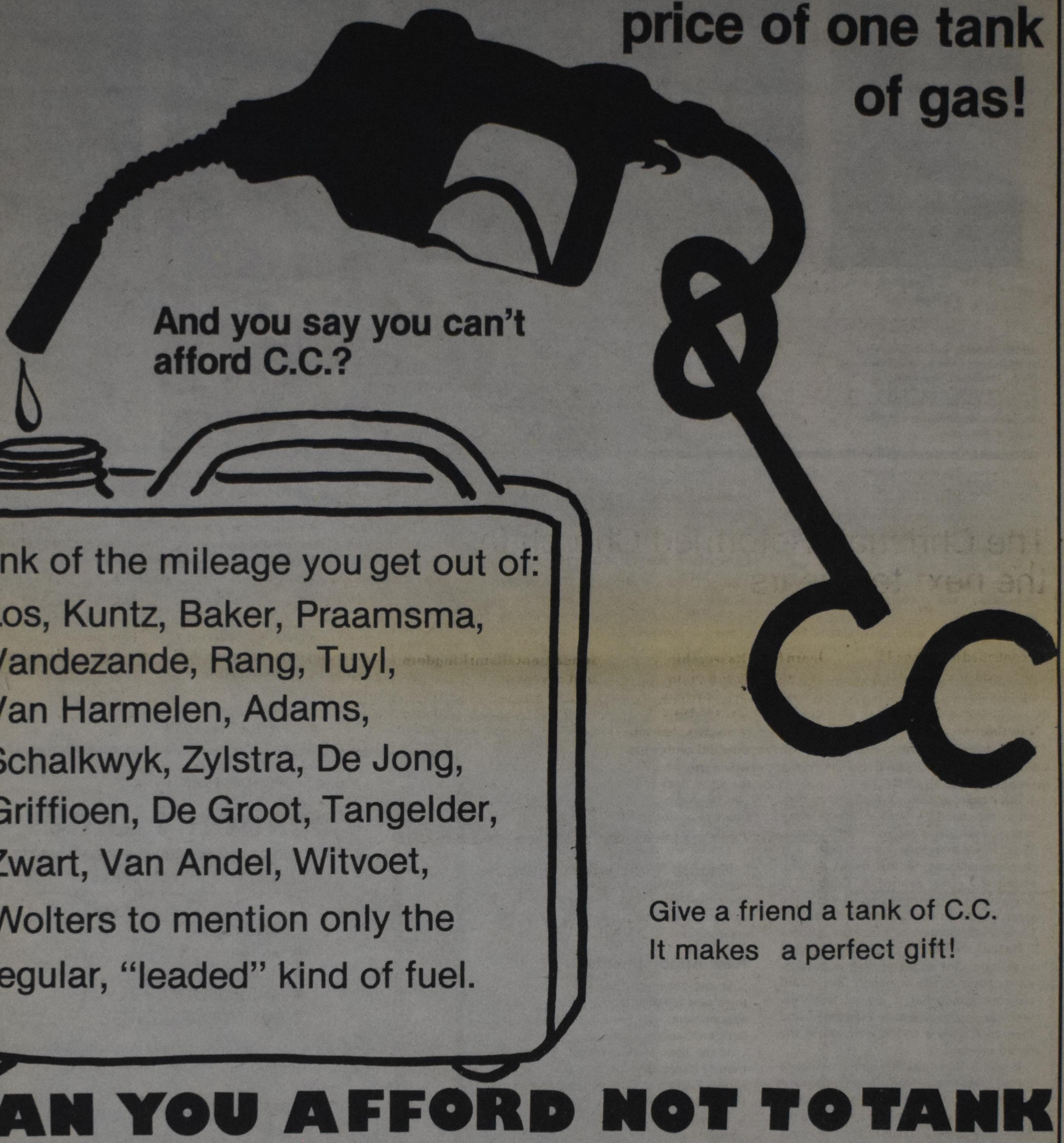
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Thank you .... all 1840 of you

Rev. and Mrs. Hans Uittenbosch

Every year it seems there is a different twist to the Christmas parcel program. This year for-example the family Hietkamp from Palmerston sent letters to some 85 churches throughout Ontario to encourage this project. It meant that we received 400 more parcels than last year.

Calvinettes, Sunflowers and Sunday Schools from the Quinte area made hundreds of handmade personalized calendars which became extremely popular on board.

Some people even thought of our festive Christmas service at the Seafarers Centre and shipped along some delicacies. And yes, this year for the first time, there were two large chocolate bars marked: For the Reverend and his assistant.

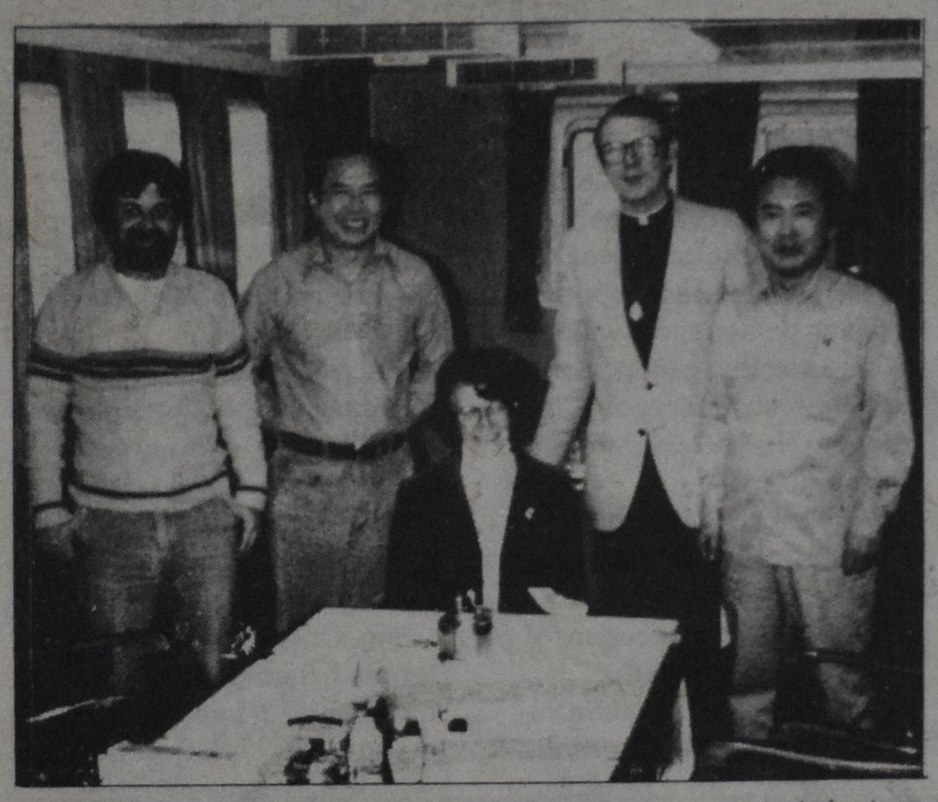
Of course, this whole project is a challenge every year again. On your side there were 1840 people involved. On our side just two. As more and more people decided to ship their parcels in large quantities, we had the Holiday Inn on the East side and the Petro-Canada Station on the West side of the transCanada highway lined up to receive deliveries from huge trailers which regularly come out of Ontario and graciously take your parcels along to Montreal.

But after 567 parcels were dropped off at the Holiday Inn they gave up and reminded us that they were running a Hotel and not a shipping firm, which left the burden to the Petro-Canada Station at Exit 55 Westbound.

The two Greek owners readily admitted that they had never seen so many Christmas parcels in their lives and wondered out-loud how I managed to get so many 'friends' to give me all those packages.

I told them that that is the 'secret of the church' prompting at least one of them to ask me where my church was.

During the first weeks of January when we got letters from Port Said, Calcutta, Auckland, Shanghai and a dozen other places, together with telephone calls out of the mid-Pacific or the Mediteranian Sea, it seemed as if the Lord was trying to say to us that some of the sailors got the point of the parcel and the message we brought with it.



Rev. and Mrs. M. Uittenbosch on board a Korean vessel with both the master and the chief engineer.

They may not express it in such Calvinistic terms as we are in the habit of expressing ourselves, but at least we are on suspiciously similar wavelengths, as the entire complement of a huge Philipino ore-carrier seems to reflect in a carefully composed letter, duly signed by all 25 seamen on board:

Christmas Eve, 1983

Dear Father:

On behalf of the Master, Officers, Engineers, and the Crew members of M/V "GENERAL LUNA" we, thanks and appreciated very much the wonderful gift you have given us this Christmas. We thanks most specially to our Dear Almighty GOD to the wonderful things that He gave us this year 1983. We, the entire crew of the said vessel, are going to pray for the people of the world and most specially to the small Canadian Angels who gave us calendars and to the people with open heart who gave us a surprise gifts this Christmas. May Our Dear Lord guide and bless them this coming year and through their whole life in this world.

We, thanks thee for having a Christian Organizations like yours, who help and cherish the seamen like us in the time we need their help.

We won't forget you and the wonderful things you have given us until Our Almighty GOD had taken our borrowed life in this world.

MERRY CHRISTMAS AND A PROSPEROUS NEW YEAR TO ALL!!

Praise the Lord,
From: The Officers & crews
of M/V "GENERAL LUNA"

Their use of the English language may not be always right but their hearts are in the right place.

And YOU have helped articulate the message of Christmas once again. Thank you.

The Rev. H. Uitenbosch can be reached at 147 Fairview Ave., Dollard des Ormeaux, PQ H9A 1V5. His counterpart on the West Coast is Rev. Jeff Dresselhuis, 7449 Kerr St., Vancouver, BC V5S 3E2

The Christian Reformed Church in the next ten years

... continued from page 11.

found in the pew, the latter on the pulpit and among denominational leadership.

Fundamentalism or evangelicalism is an unstoppable trend. It will be unstoppable in the CRC in the next ten years unless we learn from its worship, spontaneity and plain preaching and learn to communicate in street language and action the two major theological concepts that undermine the narrowness and shallowness of fundamentalism: kingdom and covenant.

Rev. Dirk Hart is Denominational Minister of Evangelism of the Christian Reformed Church in North America. He prepared this article for Task Force II: Periodicals on July 14, 1983.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

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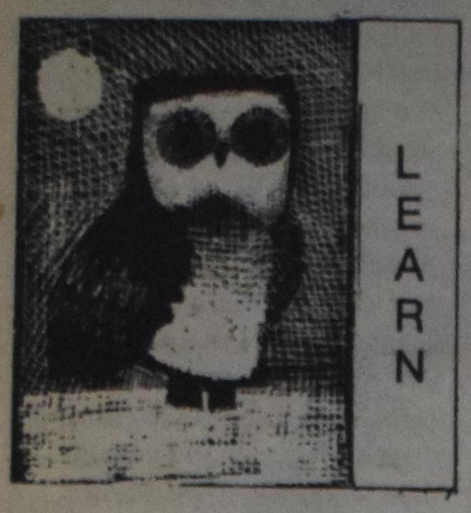


A welcome taste of spring

In the early spring when the squirrels are restless and you see the mounds of snow shrinking, something wonderful is happening in many of the woods in south-eastern Canada. If there are sugar maple trees where you live, you'll know what I'm talking about.

The sugar maple tree, enjoyed for its majestic splendour and valued for its hardwood is perhaps best known for its sweet sap. Indians probably were the first to discover that by boiling the sap till all the water was evaporated a sweet, golden syrup was left. Today maple sugaring, along with the welcome cry of 'Sap's running,' has become an early spring ritual.

Who can tell when the sap begins to run? The sugar maple tree itself shows no outward signs that its sap has begun to rise from the roots to the branches. Watch the animals and weather. They give us the first clues. The sugar bush owner often notices a squirrel nipping at the tree's bark and licking the sap. The dramatic switching between cold, clear nights and mild, sunny days send him out to his sugar bush to check for himself.

Sap begins to flow when nighttime temperatures remain below freezing and day time temperatures climb to about 7 degrees C. From this time on until the buds swell and burst, the maple sugar season is in full swing. Once the leaves begin forming, the sap stops flowing. It's those cold, freezing nights that keep the buds from bursting and the warm, sunny days that draw the sap up from the tree's roots.

To get at the sap the farmer bores small holes into the tree trunk. A special spout called a spile is lightly tapped into this hole. Then a pail is hung onto the spile to catch the dripping sap. As the pails are filled they are emptied into bigger tanks that are brought from tree to tree by horse or tractor drawn wagon.

The tanks are taken to the sugar house, a shed which houses the evaporator, a huge flat-bottomed tank heated by a roaring fire. The sap is carefully boiled at precise temperatures until most of the water is evaporated. Deliciously sweet maple syrup is the finished product. About 35 litres of sap are needed to make 1 litre of syrup. Can you imagine all the work involved in collecting and boiling all that sap!

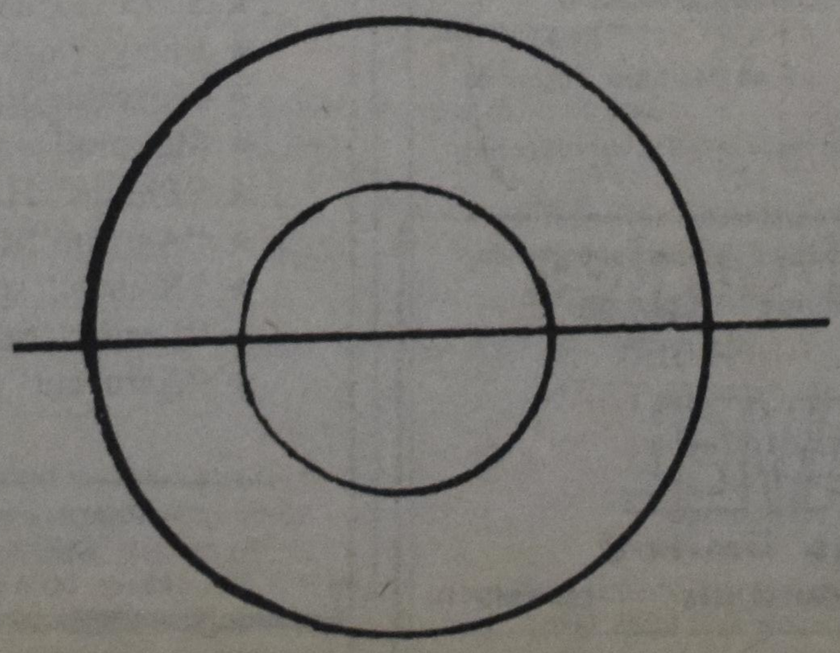
As the days become milder the farmer notices that the sap has begun to turn milky. He looks up and sees that the buds have burst on his sugar maple. Sugaring is over for another season. Before he sets to work cleaning out the sugar house and scrubbing all his equipment it's time to take it easy and celebrate. A feast of pancakes drowning in fresh maple syrup or some freshly baked maple tarts are a must. Nor is the season complete without pouring some fresh, hot syrup onto the snow where it hardens quickly into mouth-watering maple taffy.

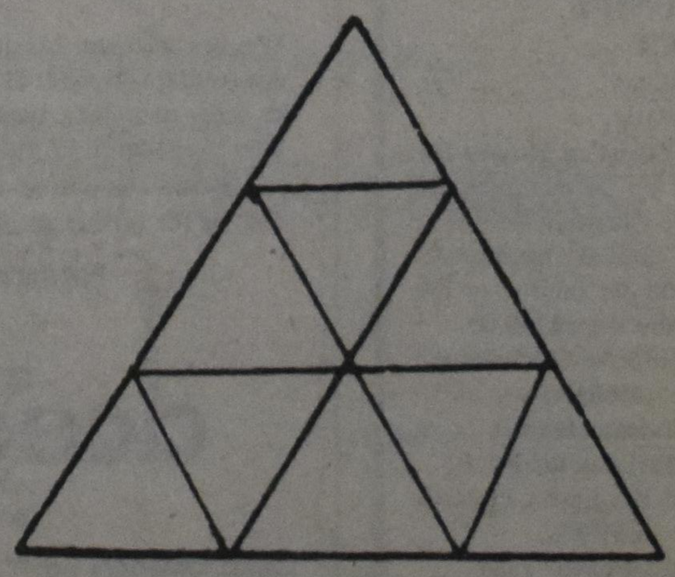
Over the years the process of maple sugaring has been modernized. Now many farmers are collecting the sap through plastic tubing. After the trees are tapped the plastic tubing is connected to the trees. This allows the sap to flow automatically to the storage tanks beside the sugar house. It's an expensive method but saves a lot of work.

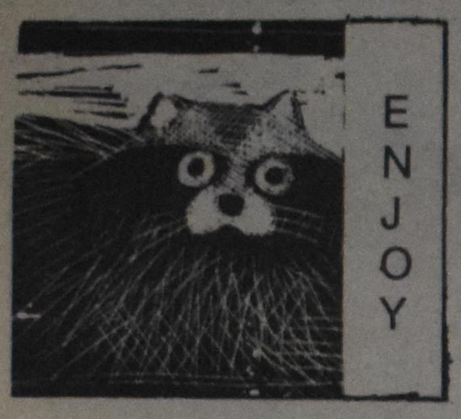
The evaporator tanks too are becoming more and more sophisticated. You probably won't see many horses in the sugar bush nowadays either. No matter how methods of maple syrup making may change over the years, the story of maple sugaring will always be a welcome taste of spring.

Doro Bakker

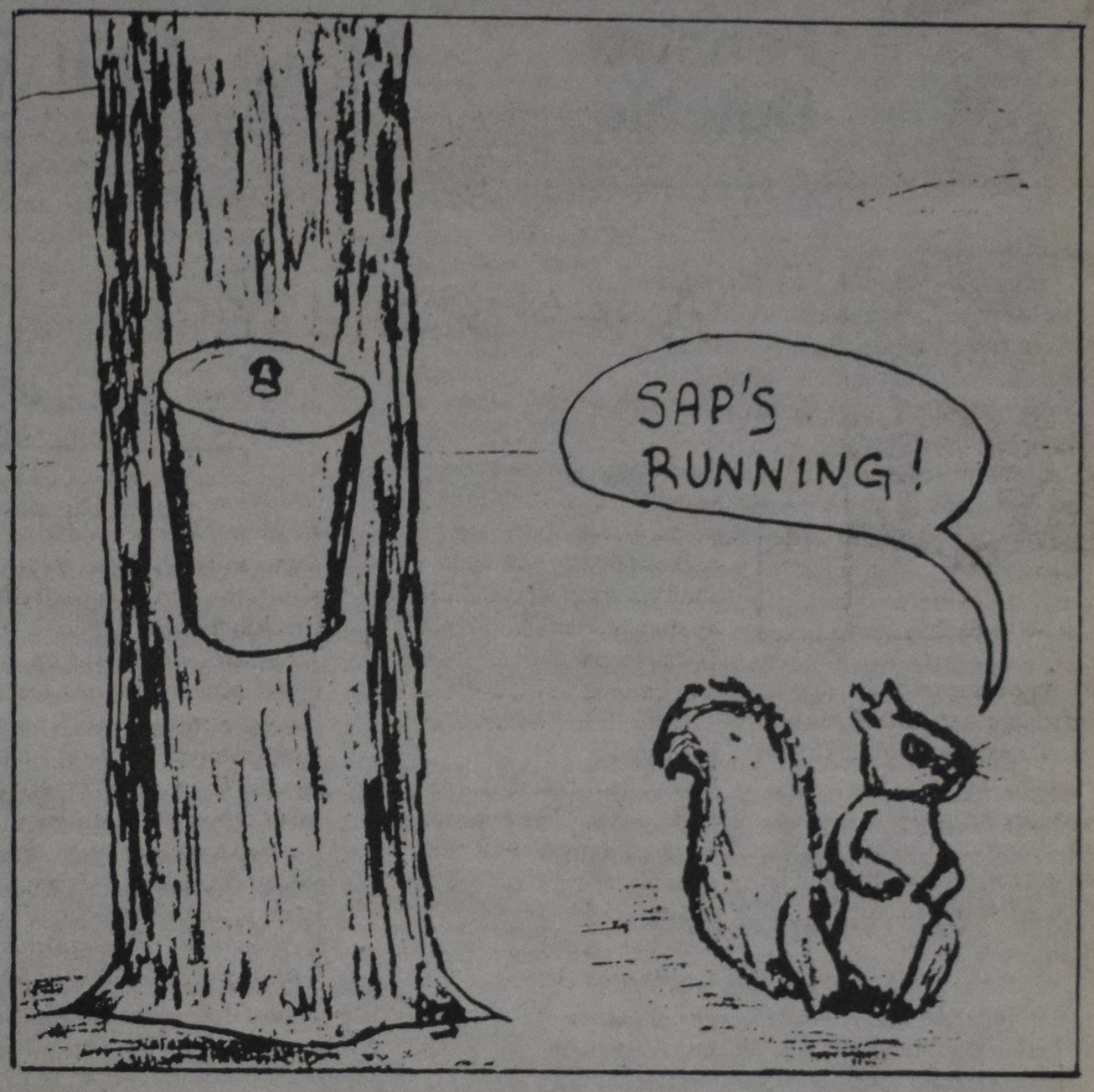
Try to trace over these puzzles without lifting your pencil or going over any line twice!







Sap's dripping! Whoopee!



Wake up James, wake up!

I know it's been a cold, clear night and it's tough getting up. I barely managed to keep warm myself. But never mind, I've got great news!

It started up with me being fed up with my winter hole — so stale, so stuffy and terribly littered with acorn shells. The place needed airing out and some tidying up. I forced myself up at the crack of dawn to start the day off with a refreshing stretch and a lungful of fresh air before I tackled some housecleaning.

What a surprise I got! It was bright, sunny and best of all, mild out. You know what that means!

I scampered over to our favourite sugar maple tree; you know, the great big one over by the road. Was it time yet? I just couldn't wait to find out. I sunk my teeth into the bark and I was right, sap's dripping!! James, did you hear me? Sap's dripping! After such a bitterly cold winter, it's almost too good to be true. Ah, that refreshingly sweet treat again. I've been looking forward to that for months. Mmm, just to let that cool, sweet juice drip on my tongue. You know what Grandpa used to say, "One lick of the first run is worth two of the last."

But James, you sleepyhead, wake up! Hurry up! By the time I left our tree to come and get you, Charles chickadee was already feasting at our spot. In no time you can bet that Lightfoot deer will be sneaking in there too. Not that I mind sharing, but it's nice to get in a few licks without the whole crowd.

I'm sure we've got at least a day before Farmer Bill notices us slurping at the sap and then he'll be out there with his pails and taps too.

Anyway, uncurl yourself from your cosy corner. It's so beau-ti-ful out! Believe me, the sap is every bit as good as it was last year. If I were you I'd get there fast, you know that the first drips are always the best. So let's get at them before the rest of the gang does.

Whoopee! Sap's running! Spring is just around the corner!

DB

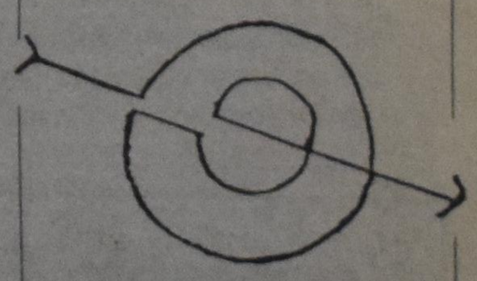
Hey kids,

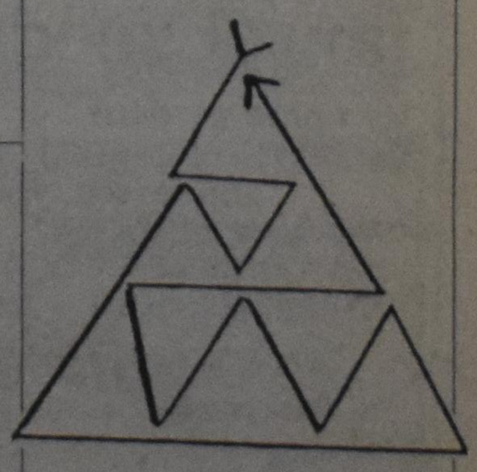
For years already I've been visiting a local sugar bush. It's great to hike through the woods and see for myself the process of maple sugaring. Sugar bush owners usually welcome visitors during the season and will often allow you to sample the sap and the finished syrup. If you live in maple country, start watching your newspaper for notices of when and where sugar houses are in operation. You can also call the Conservation Authority in your area and ask them for the location of a sugar bush near you. At a Conservation Area you can often ~~wee~~ the old and modern ways of maple sugaring.

I'm always eager to hear from you. Have you made a puzzle or written a poem lately that you'd like to share? I'll be looking for your contribution. Write to 'MAILSLOT', c/o Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Puzzle solutions

Did you get them?





Winter break is here! For a whole week you can close your school books, wear your "Saturday clothes" and abandon your regular routine. How will you spend your time? Here's a chance to do those things you're usually too busy to do when there's homework to worry about. Is it possible that you're looking for something to do? Check the list below before you say, "There's nothing to do."

1. Start a collection of something — rocks, stamps, buttons.
2. Make a soap carving. A bar of Ivory soap works the best.
3. Give your bike a spring tune-up. Check it for safety (brakes, reflectors, bell, tires, gears and chain), wash, wax, and oil it.
4. Play 'CRAM.' How many of you can squeeze into a small space; your wheelbarrow, under your bed, in a large box?
5. Build a scooterboard with old wheels and plywood. The plywood should be about 1.5 cm thick and about 40 cm long.
6. Act out family situations with a friend or two. Show a family getting ready for a two-day car trip, or having a dinner-table conversation.
7. Bake and decorate a batch of the fanciest cookies you can imagine.

Easter Liturgies

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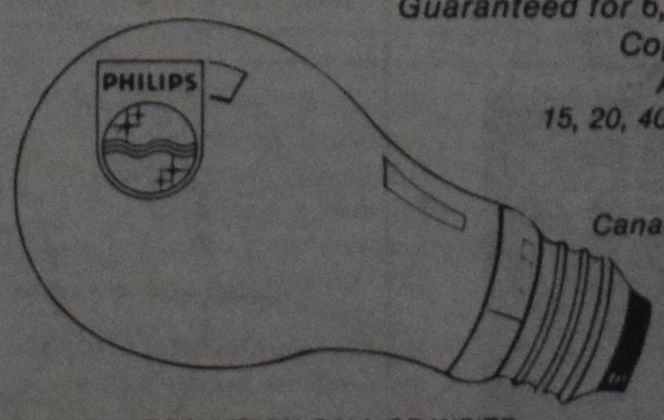

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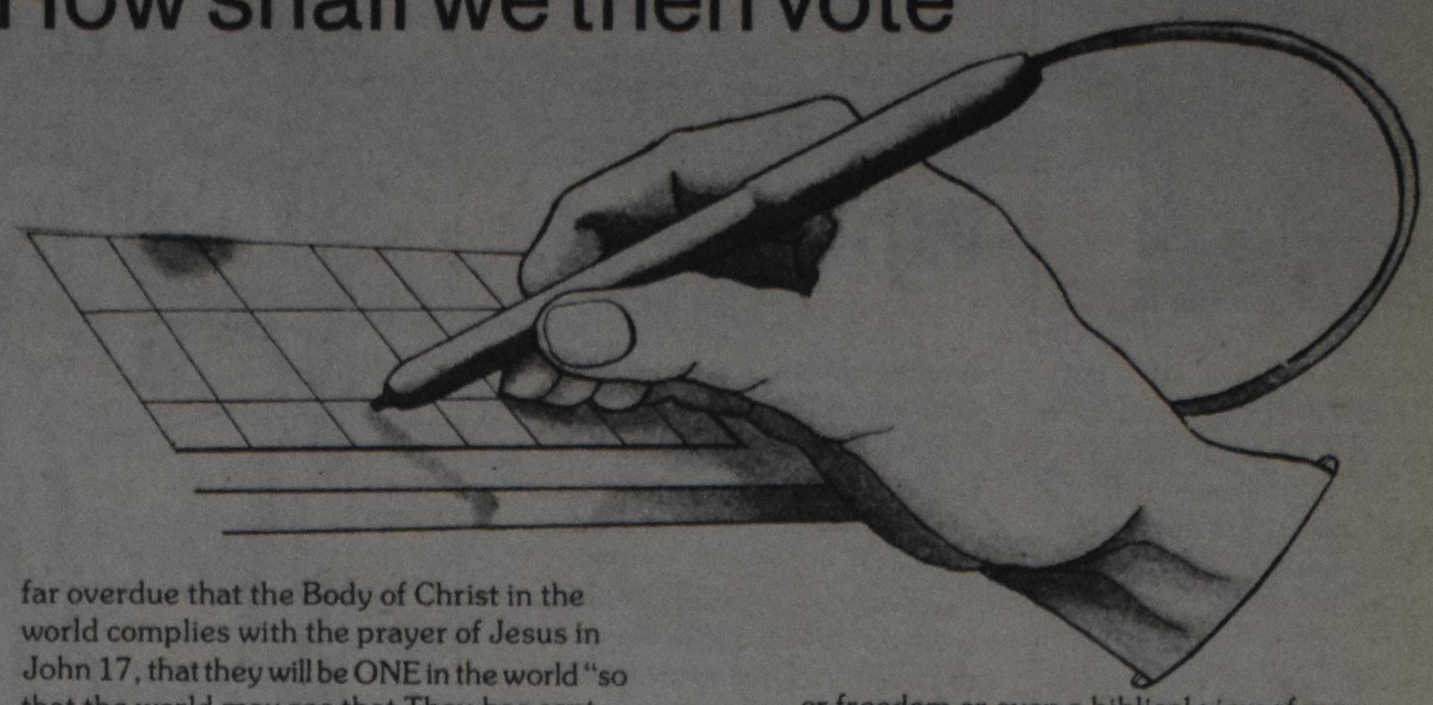
Pensive Dutchie

How shall we then vote



Syrt Wolters

Steven V. Monsma, a former state senator for Michigan wrote an article in *The Banner* about this question. In the USA the presidential election is scheduled for November 1984; most likely Canadians will have a federal election.

Again the question will come up: What do we christians do at the next election?

A few presidential elections ago, Rev. Joel Nederhood, in one of his Back-to-God-Hour radio talks stated it very bluntly: Christians don't have a choice in the coming election! He pointed out, very clearly, that both parties in the USA are not based on a biblical philosophy.

In Canada the situation is not one grain better. All political parties in our country are based on secular humanism. By the looks of it, Christians have adapted themselves quite neatly to the existing situation with the excuse: We can't accomplish anything anyway.

The question whether Christians should bind together and have their own distinctive christian political voice, or work as Christians in the existing political parties, has, it seems, never been seriously considered. Or "a priori" it has been decided in favour of the latter.

Steven Monsma's article does not even give a hint that such a question should be considered. His advice is: find out if your candidate is a Christian and how his stand is on certain issues, meanwhile totally overlooking the fact that any candidate (unless he/she runs as an independent) has "yoked" with a secular (unchristian) political party.

The neglected question, whether we should bind ourselves together in politics, should be very seriously considered. The Body of Christ can no longer afford to "tag along" the existing parties on their terms. The time is far overdue that the Body of Christ in the world complies with the prayer of Jesus in John 17, that they will be ONE in the world "so that the world may see that Thou has sent me."

In our days the world doesn't see a thing of the oneness of Christ's body in the world. No wonder: here in Canada Christians are present in all four political parties, disagreeing with each other. The oneness of the Body of Christ is paralyzed in the process.

If we, *Calvinists*, really believe what we confess, that "life is religion in all its aspects" then we had better act accordingly. We confess that, when Adam fell in sin, the entire creation and human culture fell with him. We also confess that, in Christ, Man is redeemed, and that in that redemption He takes along the entire creation.

When Jesus said just before He ascended into heaven: "I have been given all authority in heaven and on earth," we should take note of that and let it sink in our hearts and minds what that all entails.

We easily say that "In Christ all the answers of our problems are hidden." Meanwhile we play along with the answers the secular world presents us with. All our politics is heavily charged with economic theory. Isn't there a distinctively biblical theory of economics? Where is it taught?

In all the 125 years that Calvin College exists we have never come up with a biblical view of economics, or government, or justice, or freedom or even a biblical view of man. And we will never come up with it as long as we Christians play along with the secular view.

The main reason why Christians act this way, is perhaps, they want to see results in their christian action. We are so overwhelmed by secularism that we almost feel drowned. How can we ever accomplish anything?

Now compare our situation with the situation of the disciples who heard Jesus say: "I have been given all authority." They were surrounded, hemmed-in by a pagan world. If there ever was a small group of people who would justifiably feel helpless and hopeless, it was this small little group of people.

Yet, see, what they did. In their own life time they even reached Spain with the gospel! And there were no Christians there at all, while we are surrounded by millions of them. What hinders us to take Christ's word at face value when He said: "Lo, I will be with you till the end of the age!"

How to act christianly in politics? About this more — maybe next time.

Syrt Wolters is philosopher-barber in the Empress Hotel in Victoria, BC

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Dear Calvinist Contact,

Hi! My name is Kathleen Storteboom, and I'm 13 years old. The other day, I wrote a poem called "Sorry, Lord" (below), and, since my parents subscribe to your newspaper, I thought of sending it to you. So could you please look it over and consider publishing it? Thank you very much!

Sincerely,
Kathleen Storteboom,
Orangeville, Ont.

Sorry, Lord

Sorry, Lord, but I'm going to bed.
I'm too tired to pray instead.
My head is heavy, my eyelids are lead.
Sorry, Lord.

Sorry, Lord, but I can't say grace.
My sandwhich I can hardly taste
Before I must go, for lunch is a race.
Sorry, Lord.

Sorry, Lord, but I'll be late for class
If I stop, Your blessing to ask.
I've got to run or I'll be last.
Sorry, Lord.

Sorry, Lord, on this judgment day.
In my life I had no time to pray.
But I'll pray right now, if I may.

...

Sorry, my child.

Sorry, my child, you should have made time,
For I made you, and you are mine.
Life isn't just a pantomime.
Sorry, my child.

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ON L2R 4L3, (416) 682-8311

THANKS

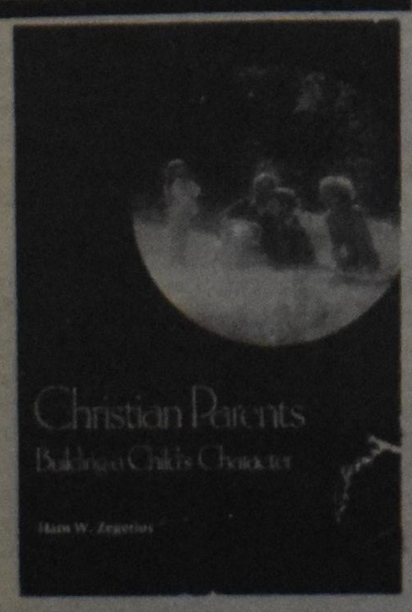
KOOGER: We wish to thank our family and friends for their prayers, cards, and christian love in the recent passing on of our dear wife, mother, grandmother and great-grandmother.
Pieter Kooger and family.

BIRTHS

BAXTER: With thanks to the Lord, we, Dan and Evelyn (nee Wilbrink) want to announce the birth of our first-born child, JEREMY ROBERT, born February 10, 1984, weighing 6 lbs. 9 oz. Third grandchild for Mr. and Mrs. Robert Baxter of Etobicoke and third grandchild for Mr. and Mrs. Wietse Wilbrink of Mississauga. Fourth great-grandchild for Mr. and Mrs. David Cloaston of Toronto, and third great-grandchild for Mr. and Mrs. Gerrit Rikkers of The Netherlands.
70 Longbourne Cresc., Bramalea, ON L6S 2R9

SPOELSTRA: (nee de Voogd) Pete and Audrey give praise and thanks to God, the creator of life, for their first-born son, PHILIP PETER, born on January 23, 1984. Philip weighed 8 lbs. 14 oz. He is the 2nd grandchild for Mr. and Mrs. C. deVoogd of Chatham and the 12th grandchild for Mr. and Mrs. Wm. Spoelstra of Hamilton.
215 Main St. N., Box 405, Waterdown, ON L0R 2H0

VERNEST: With much joy and thanksgiving, Tracy and Dave rejoice in the birth of their son, KYLE ANDREW, born on February 20, 1984. He is a brother for Cameron. Happy grandparents are Mr. and Mrs. Andrew Devries, Bowmanville, and Mr. and Mrs. Alex Vernest, Green River.
R.R.#1, Blackstock, ON L0B 1B0



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

BIRTHS

ALLAER: With great joy and thankfulness to the Lord, we, Wilfred and Marlene, are happy to announce the birth of our first child, TONYA LEE, born February 13, 1984, 8 lbs. 13 ½ oz. Tonya is the 4th grandchild for Mr. and Mrs. Martin Speelman of Strathroy, Ont., 8th grandchild for Mr. and Mrs. Gaston Allaer of Wallaceburg, Ont., 6th great-grandchild for Mr. and Mrs. Cecil Spoelstra of St. Thomas, Ont., and 16th great-grandchild for Mr. and Mrs. Peter Speelman of Strathroy, Ont.
R.R.#4, Wallaceburg, ON N8A 4L1

MARRIAGES

HORDYK-JANSSENS: In the spirit of christian joy we are happy to announce the forthcoming marriage of CAROL and HENRY, daughter of Mr. and Mrs. Art Hordyk of Winnipeg and son of Mr. and Mrs. Hilke Janssens of Thunder Bay. The wedding will take place, the Lord willing, on March 31, 1984 at 2:30 p.m., College Ave., Chr. Ref. Church, Winnipeg, Man. Rev. Clarence Bishop officiating.

VEDDER-VANDENBERG: Thanking the Lord for bringing them together, Mr. and Mrs. Gerard Vedder of Kemptville, Ont., and Mr. and Mrs. Mike VandenBerg of Lindsay, Ont., proudly announce the forthcoming marriage of their children, ELISABETH and BRIAN. The wedding will take place, D.V., on April 7, at 4 p.m. in the Kemptville Chr. Ref. Church. Rev. John deWinter of Barrie, Ont. and Rev. Dick Los of Kemptville, Ont. officiating.
"Let thy steadfast love, O Lord, be upon us, even as we hope in thee" (Psalm 33:22).

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ANNIVERSARIES

1949 March 13 1984
With thanks to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents,

RUDOLF and JEAN STEGENGA
(nee Folkertsma)

It is our prayer that God will bless and keep them in the years ahead.
With love and best wishes from your children and grandchildren:
John & Annette Stegenga; Karen, Heather, Kelly, Laurie — Jarvis, Ont.
Ben & Jeanette Hogeterp; Bradley, Wendy, Daniel — Simcoe, Ont.
Frank Stegenga — Clearbrook, BC
Ray & Judy Schonewille; Rebecca, Matthew — Hamilton, Ont.
Barry & Theresa Weaver; Jesse, Amanda — Jarvis, Ont.
Bernice — at home
Home address: R.R.#3, Jarvis, ON N0A 1J0

Share your family news with the readers of C.C.

ANNIVERSARIES

Bilja (Fr) Wyoming (Ont.)
1939 March 2 1984
With joy and thankfulness to our God we wish to announce the 45th Wedding Anniversary of our parents and grandparents,

DICK and JANE ANJEMA
(nee Bakker)

Psalm 46:1&2.
We pray that the Lord will continue to bless you and that he will always be near you. With love from your children and grandchildren:
John & Grace Anjema; Frances & Perry, Jane & Scott, Debbie, Teresa, Richard — Wyoming
Keith & Frances Anjema; David, Fred, Crystal — London
Lewis & Jeanne Anjema; Chris, Cindy, Jennifer, Garry — Sebringville
Frances & John Graansma; Julie, Cathy, Sandra, Kenneth — Komoka
Joe & Femmy Anjema; Richard, Stephen, Robert — Wyoming
Andy & Penny Anjema; Leanne, Michael — Sarnia
Don & Olga Anjema; Jeremy, Sheri-Anne, Michele, Justin — Wyoming
Henry & Bev Anjema — Wyoming
Annette & Peter Joosten; Sonya, Amanda — Wyoming
We will celebrate this joyous occasion on Saturday, March 17, at the John Knox Christian School, Wyoming, Ont., with an open house at 8:00 p.m., D.V.
Home address: R.R.#2, Wyoming, ON N0N 1T0

Alphen, Bowmanville,
a.d. Ryn Ont.
1944 March 9 1984
We hope to celebrate, D.V., the 40th Wedding Anniversary of our parents and grandparents,

FRED and MARIE KOOY
(nee Bossemeyer)

We pray that you will continue to experience God's faithfulness and blessing in your lives.
Love from your children and grandchildren:
Tina & Bill Grootendorst; Gerry, Bill, Kevin — Bowmanville
Henry & Marg Kooy; Rodney, Michelle, Philip — London
Art & Chris Kooy; Danny, Adam — Bowmanville
Jean & Bob Paton — Oshawa
Rosemary & Wil Vanderlinden; Amy, Nigel, Kyle — Yarmouth
Fred & Karen Kooy; Geoffrey, Bradley — Oshawa
There will be opportunity to offer your personal congratulations at an open house to be held in the library at Knox Christian School, Scugog Rd., March 10, 2-4 p.m.
Home address: 136 Elgin St., Bowmanville, ON L1C 3E7

OBITUARIES

God in his divine wisdom took home to himself on Saturday, February 11, 1984 at the Ajax-Pickering Hospital,

JOHN DEVRIES

of Bowmanville, Ont., in his 81st year.
Beloved husband of Everdina (nee Kerkstra).
Dear father of:
Wally & Bertha DeVries — Worth, Illinois
Jenny & Peter Vermeulen — Bowmanville, Ont.
Bill & Dinie DeVries — Bowmanville, Ont.
Jake & Wybrig DeVries — Oshawa, Ont.
Pat & Klaas Smit — Trenton, Ont.
Betty & Robert Vanderstelt — Brantford, Ont.
Also survived by 30 grandchildren and 17 great-grandchildren.
Funeral took place on February 14, 1984 at Rehoboth Chr. Ref. Church of Bowmanville, Ont. Rev. Anthony DeJager officiating. Interment at Bowmanville cemetery.

ANNIVERSARIES

1934 April 5 1984
With thankfulness to God we wish to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

SIEDS and MARTJE VANDERTUIN
(nee Westerhof)

We pray that the Lord will bless them and keep them in his constant care.
Congratulations from your children, grandchildren and great-grandchildren.
Home address: 160 Cherry Hill, Apt. 320, London, ON N6H 4M4

OBITUARIES

Romans 8:37,38,39.
After a long and courageous struggle, the Lord called to rest our beloved daughter and sister,

MARGARET DORNBUSH
(nee Hoogsteen)

at the age of 49 years, on January 31, 1984.
Dear wife of Bob Dornbush — Winnipeg, Man.
Loving mother of:
Donna & Henry Pasveer
Allan & Kathleen Dornbush
Judy & Jeff Wilkins
Ronald Dornbush
Grandmother of 8 children.
Her mother — Boukje Hoogsteen of Fort Macleod, Alta.
Brother and sister:
Wiebe & Ann Hoogsteen — Kakabeka Falls, Ont.
Elizabeth & Paul Viens — Fort Macleod, Alta.
Predeceased by a sister Elizabeth, a brother Arthur and her father, Barend.
A memorial service was held on February 3, 1984 at the Kildonan Chr. Ref. Church, Winnipeg, Man.

En ik hoorde een stem uit de hemel zeggen: Schrijf, zalig zijn de doden die in den Here sterven van nu aan. Ja, zegt de Geest, dat zij rusten van hunne moeiten, want hunne werken volgen hen na.
Openbaringen 14:13.
Onze lieve broer, zwager en oom overleed te Rexdale, Ontario op 20 februari, 1984,

PIETER SPEELMAN

op de leeftijd van 58 jaar.
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Amsterdam:
A. Speelman
J.A. Speelman-Mulder
Noordwijk:
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B. van Waarden
Newcastle:
M. Hartemink-Speelman
G. Hartemink
Nieuwkoop:
E.A. Schut-Speelman
J.J.J.M. Schut
Nieuwkoop:
S.W. Visscher-Speelman
S.F.W. Visscher
Drachten:
J.D. Speelman
H. Speelman-Pruys
Neven en nichten.

"Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain" (1 Cor. 15:58).
Timothy Christian School Association of Toronto expresses its sincere sympathy to Mrs. Elizabeth Speelman and family in the passing of her husband,

PETER SPEELMAN

He worked tirelessly for the Lord's cause in many ways but specially in Christian education. We will remember him gratefully as a leading figure in our school association. May our Lord comfort the family as only He can.

OBITUARIES

On January 25, 1984, the Lord took home suddenly our dear husband, father, son, brother-in-law and uncle,

WALTER VAN BRUINESSE

at the age of 51 years.
John 14:1-6.
Grace van Bruinesse (nee Blaak)
Sonya, Theo, Yolanda, Catialia — Dorchester, Ont.
Mr. & Mrs. A. van Huizen — Surrey, BC
Andy & Joop Blaak — Burlington, Ont.
Wilt & Fre Blaak — London, Ont.
Jan & P.D. Blaak — The Netherlands
Ina & Tony v.d. Vliet — Calgary, Alta.
Jetty & George By de Weg — Surrey, BC
Ike & Jack Veenstra — Drayton, Ont.
Liz Bram v.d. Ende — Surrey, BC
Dorothy & Hans Oegema — St. Thomas, Ont.
Bram & Linda Blaak — Exeter, Ont.
Hugh & Nancy Blaak — Wallenstein, Ont.
42 nephews and nieces.
Home address: R.R.#2, Dorchester, ON N0L 1G0

We mourn with our pastor Rich and Ada, and with David, Rachel, Lisa and Jevon VandenBerg, and with the grieving family, the death through an accident, though "not by chance" of their father and grandfather,

Rev. GERALD VANDENBERG

pastor of the Orthodox Ref. Church in Grandville, Mich., at the age of 59 on February 26, 1984.
We pray for them to experience God's comfort in sure hope of the resurrection of the dead because of Christ's glorious resurrection, and to receive such certainty of the love that enables them to lift their vision to see the splendour of life in God's presence.
Congregation of Waterloo, Chr. Ref. Church, P.O. Box 214, Waterloo, ON N2J 3Z9

PERSONAL

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Classifieds

TEACHERS

ABBOTSFORD: Abbotsford Christian Secondary invites applications for the following possible openings for the 1984/85 school year: **Boy PE, Band/Music, Art, English/Drama, Counselling** and **Library.** Send applications with statement of faith, resume and references to: J.A. Masselink, principal, P.O. Box 182, Abbotsford, BC V2S 4N8; phone: (604) 859-5528 (school).

ATHENS: Athens Chr. School invites applications for a teaching position for **primary grades.** Position is open for September, 1984. Please forward applications to Mrs. H. Welma, Principal, Athens Chr. School, P.O. Box 264, Athens, ON K0E 1B0

TEACHERS

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

BRANTFORD: Brantford Christian School will require a full-time **Kindergarten/Special Ed.** teacher (3 days Kindergarten, 1 day Special Ed., 1 day principal relief in grade 3/4), beginning September, 1984. Music ability would be an asset. Please send resume to: Mr. Chris Vander Veen, principal, 7 Calvin St., Brantford, ON N3S 3E4 or call: (519) 752-0433 (school) or 752-4100 (home).

TEACHERS

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

TEACHERS

COTTAM: Emmanuel Christian Academy, Cottam, Ont., invites applications for possible position of **teaching principal.** Send resume to: H. Schinkel, R.R.1, Essex, ON N8M 2X5 or contact the school (519) 839-4136, P.O. Box 254, Cottam, ON N0R 1B0

C.C. Classifieds bringing the Christian community together.

TEACHERS

DUNCAN: Duncan Christian School (K-10) invites enquiries for a **teaching vice-principal** and a **French teacher** to fill possible vacancies in the Elementary and Jr. Secondary grades. Please forward enquiries and resume to Mrs. C. Atsma, Education Committee, c/o Duncan Christian School, P.O. Box 549, 5781 Chesterfield, St., Duncan, BC V9L 3X9

DUNNVILLE: For the 1984-85 school year, Dunnville Christian School, situated in the beautiful Niagara Peninsula, will need a **Primary Teacher** and possibly a Teacher for the combined **grade 5/6** with strengths in French and Music. Please contact the principal, Mr. William R. Rang, c/o Dunnville Christian School, R.R.1, Dunnville, ON N1A 2W1

FRUITLAND: John Knox Memorial Christian School invites applications for possible openings in the **primary and senior grades** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible **primary** grade positions for the 84/85 term. Interested teachers are requested to send a *complete* credentials file to: W.H. Hultink, principal, 547 West 5th St., Hamilton, ON L9C 3P7

LUCKNOW: The Board of the Lucknow and District Christian School invites applications for the position of a **Teaching Principal.** In addition applications are being accepted for possible openings for a **Kindergarten/ 1/2 combination** class and a **grade 3/4/5 combination** class. Please send your letters to: Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; phone: (519) 528-2016 (school).

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

METCALFE: The Community Christian School Association invites applications for an opening in the primary grades. Please send application and resume to: Community Christian School, P.O. Box 435, Osgoode, ON K0A 2W0. For any inquiries please contact the principal at (613) 821-3669.

MISSISSAUGA: The John Knox Christian School of Mississauga (Clarkson) invites applications for the position of a Grade 1 and 2 teacher and possibly other positions. Please send your application with resume and reference to: Mr. Jim Bootsma, 1367 Shadowa Rd., Mississauga, ON L5H 2N6; phone: (416) 274-6842).

ORANGEVILLE: The Orangeville Christian School has a number of possible openings for the 1984-85 school year, including a **full-time primary** position and **part-time french, remedial,** and **kindergarten** positions. For more information and/or applications, please contaot: Mr. R. Duggan, principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6; phone: (519) 941-3381 (school)

Vancouver Christian School

invites applications for the opening of

Principal/Teacher

of its elementary division, Kindergarten — grade 7.
Please send your application and resume to the school:

5621 Killarney St.
Vancouver, BC V5R 3W4

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.
Send application, resume, transcripts, and teacher certificate to:
Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.
For further information contact: **F. Herfst, Principal 604-581-1033**

Calvin Christian School

245 Sutton Ave., Winnipeg, Manitoba
R2G 0T1
invites applications for openings in

the Primary (1-3)
and Intermediate (4-6) grades

Teachers with an interest in **French** and/or **Music** are encouraged to apply for a teaching position to teach French or Music in grades K-9.

Write:
Mr. John Doornbos, principal
Calvin Christian School
245 Sutton Ave.
Winnipeg, Manitoba R2G 0T1
Phone: (204) 339-3953 (school)

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.
This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.
The Edmonton Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

London District Christian Secondary School

invites applications for possible openings in a combination of subject areas.

* art * business education * computer studies
* mathematics * science

Please forward letters of applications and resume to:
Mr. H. Kooy, Principal
London District Secondary School
24 Braeside Ave., London, ON N5W 1V3
(519) 455-4360 (school)

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Smithville District Christian High

invites applications for possible positions in the following subjects:

* French
* Business Education
* Music
* Bible
* English
* Senior Mathematics
* Senior Science
* Girls' Physical Education
* Family Studies

Please address all inquiries and application letters to:

Mr. M.B. Stroobosscher, Principal
Smithville District Christian Highschool
Box 310, Smithville, ON L0R 2A0

The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber,** invites applications for the following positions:

* Elementary principal with teaching duties in grade 5/6 combination
* Grade 3/4 combination
* Kindergarten/grade 1/2 combination
* Kindergarten
* Junior High — English - Social Studies
* Junior/Senior High — French
* Junior/Senior High — Home Economics
* Teachers Aid

Forward all correspondence to:

Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 (school) or
(403) 328-7195 (home)

Wanted: Alive

Qualified applicants with reformational world and life views, master teacher credentials and a commitment to the development of Christian education sought for **Principalship** for 1984/85 school year.
Also seeking applicants to fill a **Kindergarten** position and possible openings in elementary or intermediate.
The Langley Christian school is a growing community of 200 plus students from k to 7. Submit applications stating professional qualifications, experience and references to:

Langley Christian School
21789-50th Avenue
Langley, BC V3A 3T2
(604) 533-2222

Classifieds

TEACHERS

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching princi-** position filled for the '84-'85 school ye- Please submit applicatio- and resume to: Mrs. Elsie I- sen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

PETERBOROUGH: Rhema Christian School invites applications for 3 possible openings. 1 opening for **grade 5/6 combination,** 1 for **Kindergarten half time** and 1 for **Principal relief.** Contact: Julius De Jager, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; phone: (705) 743-1400 (school).

RED DEER: Red Deer Christian School invites applications for a **ECS (Kindergarten)** teaching position and for possible teaching positions in **grade 1-9.** Please forward credentials to: Mr. D. Plantinga, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5794 (school).

RICHMOND: Richmond Chr. Elementary School for 1984/85 will need a teacher for a combined **grade 2 and 3** position. We would also like to receive applications for a possible opening for a combined **grade 4 and 5** position. Sincere teachers with christian perspective and education should apply to board president Mr. John Ravensbergen 604-274-7641 or school principal Mr. Ian Codling 604-277-4714.

ST. CATHARINES: Calvin Memorial Christian School invites applications for one possible vacancy: **part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

STRATHROY: John Calvin Christian School may have a possible opening for a **grade 7 and 8 teacher.** Applicant would be required to teach Math, Science, Health, Language Arts and Music to grade 7 and 8. If interested in joining a staff that is excited about serving the Lord in Reformed Christian Education, send a letter and resume to: Mr. Henry Wiersema, principal, 48 York St., Strathroy, ON N7G 2E3; phone: 245-1934 (Home: 289-5562).

VERNON: Vernon Christian School invites applications for a **grade 1 and 2** position for the 1984-85 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, principal, Vernon Christian School, Pleasant Valley Road, Site 19A, Comp.4, R.R.3, Vernon, BC V1T 6L6; phone: (604) 545-7345.

HELP WANTED

Experienced person on dairy farm needed — All year round. In the London-Woodstock Area. Good wages and 2 bedroom house supplied. Good milker and references would be helpful. Send all inquiries to Box #4796, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Permanent position available for ambitious young married man on 70-80 cow dairy operation near Edmonton. Must have experience in milking and general farm chores. Three bedroom home available, good wages and possible incentive plan for the right individual. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

Needed: A single man for work on a **dairy farm.** Experience in milking and working with farm equipment necessary. Phone: (613) 398-6956 anytime.

CHURCH GROWTH

Looking for a new home? We, 7 CRC families are worshipping every Sunday in Fairview, in the Peace River country. Good farming opportunities and also employment at Hospital. A christian school society has been formed and hopes to start a christian school by September, 1984. Please correspond with Gerben and Marianne Bosma, Box 1605 Fairview, AB; (403) 835-4641.

OPPORTUNITIES

The Town of Ponoka has a population of 5,000 people. It is located on Highway #2, South of Edmonton and North of Red Deer. Its economy relates to excellent farming facilities. Cattle, dairy, hog, grain and mixed farming. Many farms are for sale. Ponoka's economy also relates to the presence of a Provincial Mental Hospital with 6-800 employees. There are excellent school facilities in Ponoka. There is an Interdenominational Christian School with grades 1-9. Churches in Ponoka include a small but growing Christian Reformed Church.
For more information write or call: Mr. Don Feitsma, Box 1807, Ponoka, AB T0C 2H0; tel: 783-5368.

ACCOMMODATION

Room needed in Toronto area, preferably near Ryerson for period covering May 14th to June 20th. Contact Doug Stuive, phone: (416) 643-1410.

HELP WANTED

Needed: man or woman living in eastern Ontario to lead workshops for church school teachers — evenings and weekends. You should have some professional teaching experience and want to serve the church. Preparation takes place in Grand Rapids from July 9-13, 1984. Work in churches from Toronto to the Maritimes. If interested contact Cecilia Mereness, teacher training coordinator, Education Department, Christian Reformed Church, 2850 Kalamazoo, SE, Grand Rapids, MI 49560; phone: (616) 241-1691.

Oudere weduwnaar, gerieflijk 2 slaapkamer huis, zoekt iemand die met hem samen wil wonen. Hulp voor huishoudelijk werk en de was aanwezig als dat nodig is. Inlichtingen: c/o Dick Vanden Dool, R.R.3, Sombra, ON N0P 2H0; phone: (519) 892-3741.

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BOWMANVILLE-SIOUX CENTER: A 3rd year student with agriculture and small business experience, looking for summer employment, beginning May 11. For details contact: John Wesselius, (712) 722-4504 or Box 479, Sioux Center, Dordt College, Iowa 51250.

Summer Job Market

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.

Please include name, age, address, phone number, experience and type of work you are seeking.

This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Calvinist Contact
99 Niagara St.
St. Catharines, ON L2R 4L3

Looking to buy or sell? Place your listing in the Real Estate Section of our Classifieds.

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$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
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2nd printing

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Jim Hofman, 2204 First St. SW, Apt. 10, Calgary, AB T2S 1T4
Trudy De Groot 4827-8 Ave., SW Calgary, AB T3C 0C7

Events

CALENDAR of events

Reformed Bible College choir, Grand Rapids, Mich. will hold concerts: Sat., March 10, **Mount Hamilton;** Mon., March 12, Covenant, **St. Catharines;** Tues., March 13, **Grimsby;** Wed., March 14, 2nd **Brampton;** Thurs., March 15, **Clarkson;** Fri., March 16, **Clinton.** All concerts to start at 8:00 p.m.

Mar. 31 - Apr. 1	Ambassador Community Church, **Windsor,** Ont. commemorates its 5th Anniversary. Saturday 8 p.m. and Sunday 10 a.m.
Mar. 23 & Mar. 31	Adoramus & Maranatha Choirs will prsent an evening of music. Mar. 23 in **York** CRC and Mar. 31 in Immanuel **Hamilton** CRC. Both concerts start at 8 p.m.
Apr. 1	Spring Concert featuring the choirs of the Acton, Georgetown and Orangeville CRC in the **Acton** CRC at 8 p.m.
Apr. 8	Same as above in the **Orangeville** CRC at 8 p.m.
Apr. 4	Spring Day Apart at Crieff Hills, **Puslinch,** Ont.; 9:30 - 3:30 p.m. Sponsored by Canadian Association for Reformed Faith and Action. Speakers: Dr. George Vandevelde and Dr. Garth Wilson. Further details, phone: (416) 637-3434.
Apr. 7	Spring Concert at 8 p.m. in the Rehoboth CRC, **Bowmanville.** By the Choirs and Brass of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Watch Calendar of Events for further dates.
Apr. 7	Quinte Classis will hold an Elders Conference in the Grace CRC, **Cobourg,** Ont.
Apr. 7	CLAC 32nd annual convention at 9:30 a.m. to 4:00 p.m. at Thistletown C.I., Islington & Fordwich, **Rexdale,** Ont. Speakers: Neil Roos and Ed Vanderkloet.
Apr. 13	Calvinette reunion of all former Calvinettes and Counsellors of the Wellandport Club in the **Wellandport** Gym. Evening beings with anopen house at 7:00; program from 8:00 to 9:00.

Frisian Play: *Jo Binne troud ..., of net:* Apr. 6, **Chatham;** Apr. 7, **Kitchener;** Apr. 11, **Strathroy;** Apr. 13, **Bowmanville;** Apr. 14, **Jarvis;** Apr. 27, **Woodbridge;** Apr. 28, **Vineland.** (See advertisement for further details).

Spring tour, BC: Mar. 22, 7:30 p.m., First CRC, **Abbotsford;** Mar 23, 7:30 p.m., Maranatha Canadian Ref. Church, **Surrey;** Mar. 24, 7:30 p.m., Ladner First CRC, **Delta;** Mar. 25, 6:45 p.m., Willingdon Mennonite Brethren Church, **Burnaby;** Mar 26, 7:30 p.m., First CRC, **Langley;** Mar. 27, 8:00 p.m., CRC, **Maple Ridge;** Mar. 28, 7:30 p.m., First CRC, **Chilliwack;** Mar. 29, 7:30 p.m., New Westminster First CRC, **Burnaby;** Mar. 30, 7:30 p.m., First CRC, **Duncan;** Mar. 31, 7:30 p.m., First CRC, **Victoria;** Apr. 1, 6:00 p.m., Johnston Heights Evangelical Free Church, **Surrey.**

NEXT ISSUE

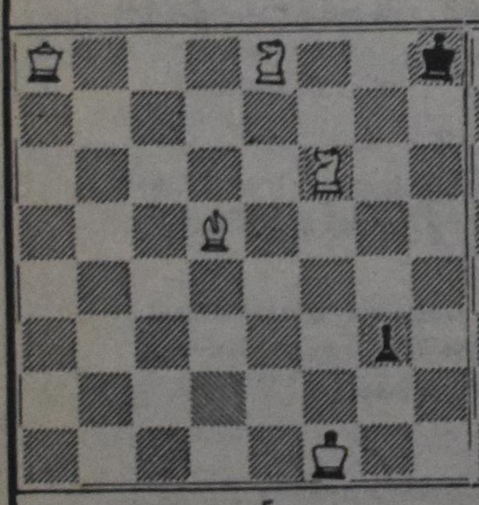
Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Mar.16	Tues.Mar.13	Thurs.Mar.8-8:30a.m.	Wed.Mar.7-8:30a.m.
Fri.Mar.23	Tues.Mar.13	Thurs.Mar.15-8:30a.m.	Wed.Mar.14-8:30a.m.
Fri.Mar.30	Tues.Mar.20	Thurs.Mar.22-8:30a.m.	Wed.Mar.21-8:30a.m.

Let's Play CHESS

Editor: Pete Layer

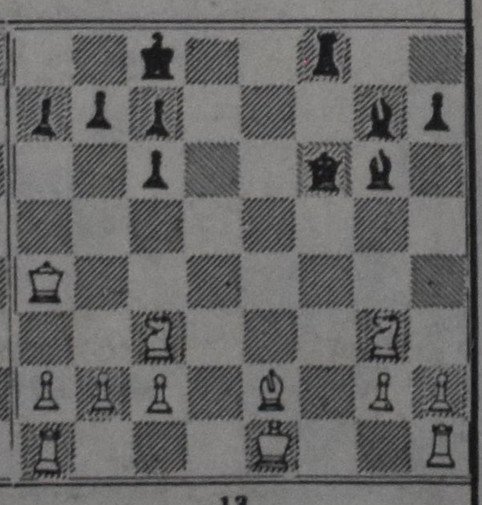
FIRST SERIES OF PROBLEMS IN MARCH

#996
W. Speckmann, Germany, 1955
2



5
3-mover 3 pts.

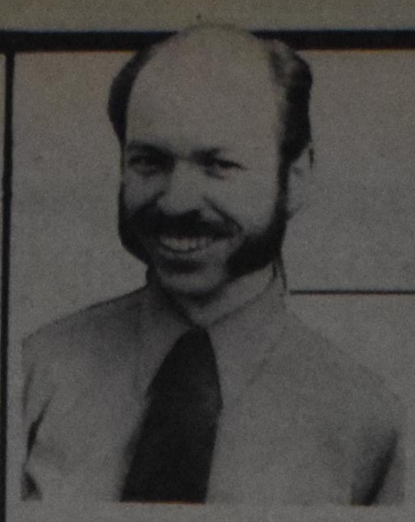
#997
Game Position



13
2 pts.
Black mates soon

NOTES

1. The lone Pawn in #996 has more power than all the White pieces in #997 put together, because over the board play, #997 is generally not as refined as composed problems, #996.
2. It's easy to stalemate Black in #996, but that is not enough. Please indicate the full solution, that is, key, threat if any, and all variations.
3. White is a Pawn and Rook ahead in #997. Black must act soon if he is going to win. Please give the solution.
4. The deadline will be given with the second series of problems.



Harry Houtman

Charitable giving

This is the sixth and last article of a series on charitable giving opportunities written by Mr. Harry Houtman of Christian Stewardship Services. Reader comments and questions directed to *Calvinist Contact* are welcome.

Regular giving

Charitable organizations — churches, schools, missions, arts organizations, hospitals — make a very important contribution to Canadian society. They shape and form many of the cultural traits of the Canadian people. Especially as Christians we understand the importance of eternal investments as our gifts of gratitude further the work in the Kingdom of God.

Both federal and provincial governments recognize the church and charitable causes in their tax legislation. Tax payers may deduct up to 20 % of their income when making gifts to registered charitable causes. Since a donation is deducted from the top of taxable income the tax saved is at the maximum rate for your level of income. The average person's "marginal tax rate" is around 30 %; this means that a $100 gift produces a tax saving or tax refund of approximately $30.

Particularly now that so much of the payment to christian schools is not tax deductible for parents, such parents should make sure that all their gifts to the church and other causes are tax deductible. Churches should be providing a double envelope if they have two collections. Every time even a $1 bill is placed on the collection plate, that person could have put $1.35 in an envelope and saved 35¢ on taxes. This is not chicken feed. Many congregations have special cause collections totalling $20,000, and most of that money is not in envelopes. As church people we will have lost $6,000 in tax savings that could have been donations instead! That's one congregation!

A recent tax change now permits a carry-over for up to 5 years on charitable gifts. If you have made a major gift and can not use all of the deduction within the 20 % of income limit, you may deduct the unclaimed part the next year, for up to five years.

Special gifts can have major tax advantages. If you own a piece of land or property which can be of direct use to a charity, you may give the property at a price anywhere between cost and current value. If you give at cost, you do *not* have any capital gain to declare, and receive a charitable receipt for the cost value which can be deducted from other income (20 % annual, 5-year carry-over limit). Certain pieces of cultural property receive even more favourable tax treatment if donated to a museum or other public body.

In this article and the five preceding ones we have looked specifically at giving. If any of these ideas, or other ideas, have set you thinking, write Christian Stewardship Services. A representative will be pleased to discuss your ideas free of charge, confidentially, and without obligation. Write Christian Stewardship Services, 455 Spadina Ave., No. 210, Toronto, Ontario, M5S 2G8. Telephone: (416) 598-2181.

Past Pupils of the Willowdale Christian School

The year 1984 is a cause of celebration as it marks the **25th Anniversary** of the opening of the Willowdale Christian School. A large reunion is planned for September to celebrate the occasion, and those who have attended the school are asked to contact **Mrs. E. Ferdinands** at **225-8594,** in order that everyone may be included in this event.

Opfieringen fan it Fleurich Fryske tonielstik

Jo binne troud ... of net

fan A.D. Dykstra yn trye bidriuwen

Freed 6 April yn Chatham jouns 8 ure McNaughton Public School
Sneon 7 April yn Kitchener jouns 7:30 ure Woodland Chr. High
Woansdei 11 April yn Strathroy jouns 8 ure Colborne Public School
Freed 13 April yn Bowmanville jouns 8 ure Knox Chr. School
Sneon 14 April yn Jarvis jouns 7:30 ure Jarvis Dis. Chr. School
Freed 27 April yn Woodbridge jouns 8 ure Chr. High School
Sneon 28 April yn Vineland jouns 7:30 ure Vineland Public School

troch it selskip fan Jarvis

The Adoramus and Maranatha Choirs

present an evening of music for young and old to enjoy.

Director: Guy Doxey

Organists: Fred Numan and Hazel Snyder

Guests performing at the concert will be for:

• Harmony • Violin duet • Organ and classical guitar duet

Place: York Chr. Ref. Church,
Friday, March 23, at 8:00 p.m.
Hamilton Immanuel Chr. Ref. Church,
Saturday, March 31, at 8:00 p.m.

Admission: $3.00 per person, $5.00 per couple, $7.00 per family

Tickets can be purchased at the door or from any choir member.

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.

Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

Dutch

John Van Harmelen

Onder de streep

"Klemt u vast aan God's beloften"

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In zijn artikelen in Calvinist Contact schrijft hij over z'n jaren als dominee in gemeenten zowel in Nederland als Canada.

De dokter op ons dorp was van gereformeerde huize, maar hij "deed er niet meer aan." Hij was een renegaat. Een afvallige. Hij wilde er ook niet over praten. Af en toe zagen we elkaar en hij was altijd erg vriendelijk.

Op een zekere dag kwam ik hem inhet dorp tegen. Hij sprong van z'n fiets en beduidde mij dat hij mij iets wilde vertellen. Hij zei: "Ik kom zojuist bij Wiebe Bergsma vandaan. Hij heeft kanker. Het is ook al zover gevorderd dat er niets meer voor hem gedaan kan worden. Ik denk dat hij nog een maand kan leven. Hij gaat sterven. Jij kunt dat beter tegen hem zeggen dan ik. Bereid hem maar voor op de dood, ik kan niets meer voor hem doen."

Ik beloofde de dokter dat ik Wiebe meteen zou bezoeken om hem voor te bereiden.

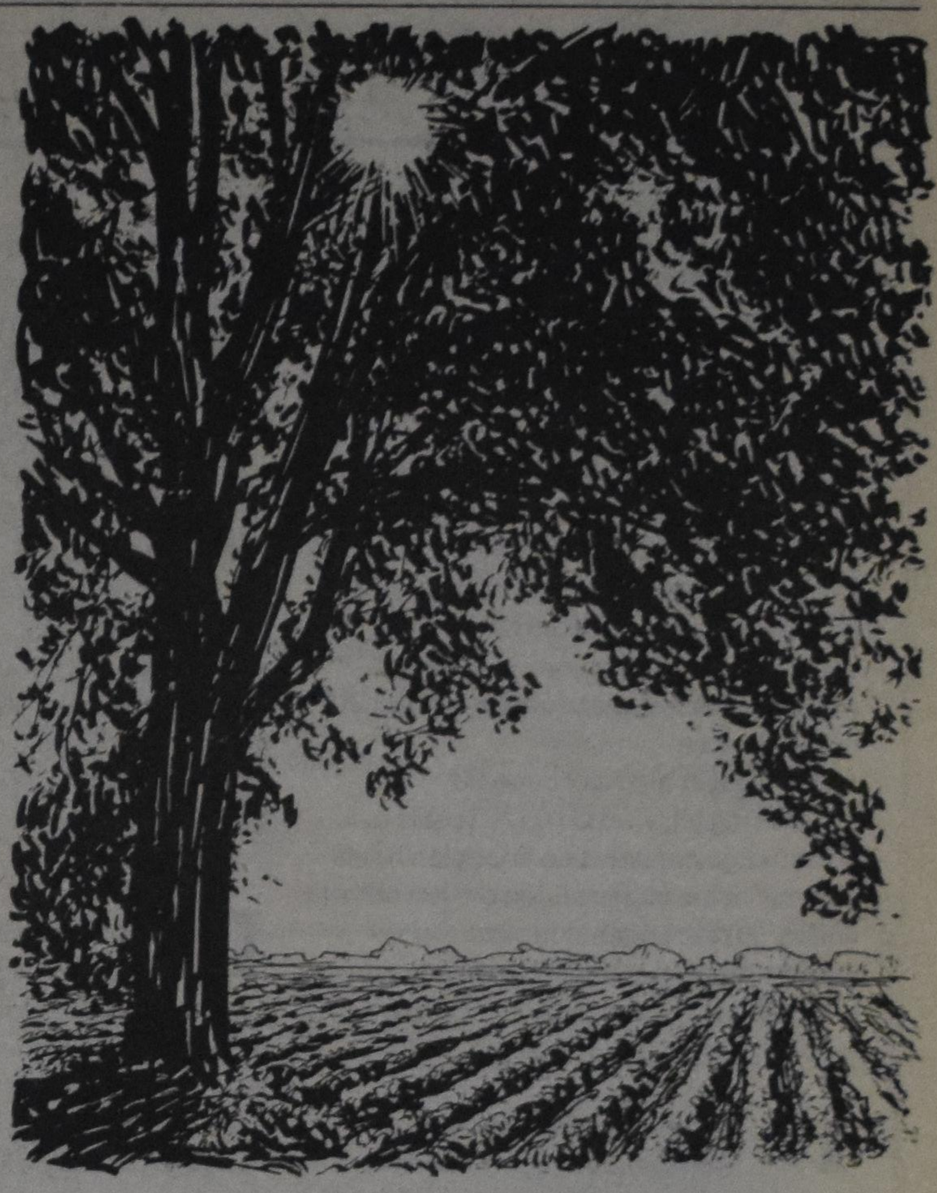
Diezelfde dag bracht ik een bezoek bij de Bergsma's. Vader was plotseling erg ziek geworden. Het bed van het groene kruis stond al in de slaapkamer en Wiebe Bergsma, die sterke boerenarbeider, die zoveel jaren voor dezelfde boer had gewerkt, lag nu ziek in bed.

Ik vroeg hem of hij al geruime tijd zich niet goed gevoeld had. Het bleek echter een vrij snel proces te zijn geweest. Hij was de vorige week nog bij de boer aan 't werk geweest. Deze week kon hij beslist niet meer. Hij voelde zich ineens zo moe.

Toen wees ik hem erop dat er een tijd komt in ons leven dat God ons roept, en als Hij dat doet dan moeten wij hem volgen. Hij zei dat hij daarmee ook wel bezig was.

Toen ik hem vroeg hoe het er met hem voor stond als de Here hem zou roepen, antwoordde hij: "Goed dominee." Ik liet daarop volgen: "Kun je er ook wat meer van zeggen." Toen antwoordde hij op de volgende manier: "Dominee als je de Here van je jeugd af op zijn beloften vertrouwd hebt, dan kun je dat op je sterfbed niet laten. Ik had er niet op gerekend dat ik nu al zou worden opgeroepen (hij was juist 60 jaar), maar als de Here zegt: Wiebe het is je tijd, dan pleit ik op zijn belofte: Ik zal u niet begeven en ik zal u niet verlaten."

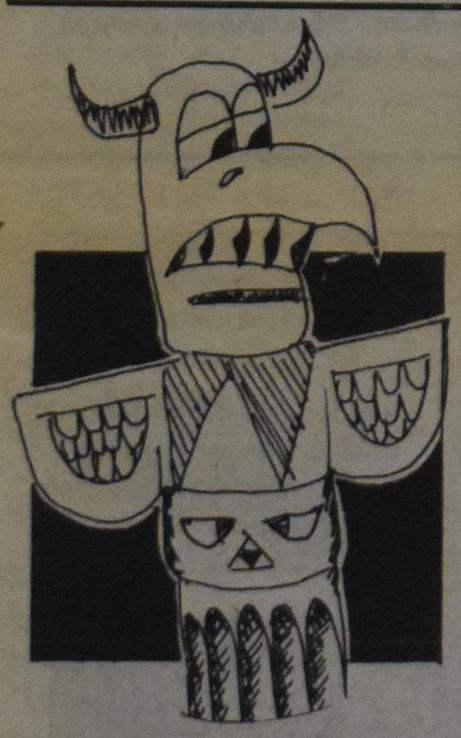
Een maand later werd Wiebe begraven. De gemeente kon uit volle borst zingen: "Maar 't



vrome volk in U verheugd zal huppelen van zielevreugd, daar zij hun wens verkrijgen; hun blijdschap zal dan onbepaald, door 't licht dat van zijn aanzicht straalt, ten hoogsten toppunt stijgen!"

Wat is geloven anders dan je vast klemmen aan God's beloften.

Canadian Scene



Canadese postzegels winnen prijzen

Belangrijke nationale en internationale organisaties hebben het Canadese postkantoor en de ontwerpers van de in 1982 uitgegeven postzegels geëerd met belangrijke onderscheidingen.

De in 1982 uitgegeven collectie van Canadese postzegels, een boek met een exemplaar van alle in 1982 uitgegeven postzegels, voorzien van beschrijvingen en technische specificaties, ontving drie onderscheidingen.

Het won de Prix Excellence van de Societe des graphistes du Quebec tijdens het in 1983 gehouden concours in Montreal. Verder ontving het een 'certificate of excellence' van het American Institute of Graphic Arts en de Merit Award van de Art Directors Club of Montreal. De collectie is ontworpen door Rolf Harder in Montreal.

De Inuit Heritage Collectie, een collectie van 16 zegels die tussen 1977 en 1980 zijn uitgegeven en het leven van de Inuit Indianen uitbeelden, ontving het Award of Merit van Design Canada. De collectie was ontworpen door Peter Adam, Barbara Grzeslo en Michael Mitchell uit Toronto.

Twee individuele in 1982 uitgegeven postzegels werden onderscheiden tijdens de Toronto Art Directors tentoonstelling.

Dit waren de speciale zegel uitgegeven ter gelegenheid van het jubileum van het Leger des Heils en de zegel uitgegeven in verband met Regina's honderdjarig bestaan. De eerste zegel was het werk van Theo Dimson in Toronto, en de tweede was ontworpen door Robert Russell en Kim Martin uit Toronto.

De heer Rene J. Marin, lid van het bestuur van de Canada Post Corporation zei dat de vele onderscheidingen een blijk van hulde brengen aan de ontwerp groep van de corporatie en de vele Canadese artiesten die betrokken zijn bij de productie van postzegels, wier uitstekende kwaliteit bekend staan over de hele wereld.

Gemakkelijker voor ouderen om staatsburger te worden

Voor immigranten boven de 65 jaar wordt het volgens de Troonrede binnenkort gemakkelijker om Canadees staatsburger te worden.

Bovendien is er een wetsvoorstel in voorbereiding waarin de multiculturele politiek van de regering in de wet vastgelegd zal worden.

In de Troonrede werd over dit onderwerp nog gezegd:

'Immigranten zijn altijd al naar Canada gekomen met nieuwe ideeën, energie en talenten waarmee de Canadese maatschappij gebaat was. Ter erkenning van de waardevolle contributies van immigranten boven de 65 jaar zullen de vereisten voor het verkrijgen van het staatsburgerschap, behalve die over de woonplaats van de immigrant, gemakkelijker gesteld worden.'

In de Troonrede wordt ook het onderwijs in andere talen aangemoedigd, maar er wordt wel bij gezegd dat voor het onderwijs in die talen aan naar schatting 125.000 studenten voornamelijk op vrijwilligers gerekend zal worden.

Volgens de Troonrede is de Regering tevens van plan om strenger op te treden tegen verspreiders van haatliteratuur.

Uw vliegtuig wordt thuisbezorgd ...

Chris Heinz, de directeur van Zenair Ltd., in Nobleton, Ontario heeft twee nieuwe vliegtuigen ontworpen, waarvan er een zo klein is dat het in een grote kist bij U thuisbezorgd kan worden.

Dit is de Cricket MC-12, het kleinste tweemotorige vliegtuig ter wereld, aldus de fabrikant.

Canada Weekly schrijft over dit vliegtuig dat het in 600 uur in elkaar gezet kan worden in de achtertuin, en dat het niet meer dan een baan van 120 meter nodig heeft om op te stijgen. Het heeft twee motoren van 15 PK en heeft een kruissnelheid van 185 km per uur.

Zenair is ook de eerste fabrikant van een nieuw type uiterst lichte vliegtuigen. De Zenair Zipper is een opvouwbaar vliegtuig. Het is practisch, licht en wordt helemaal in de fabriek geassembleerd.

De nieuwe vleugel is bijzonder sterk en toch zo flexibel dat het vliegtuig snel en gemakkelijk in elkaar gevouwen kan worden zodat U het op Uw trailer kunt vervoeren, aldus *Canada Weekly*.

Vaar naar Europa

aan boord van de

'Stefan Batory'

Vaar naar Londen, Rotterdam en Gdynia.
Vertrekdata vanaf Montreal:

Woensdag, 16 mei Zaterdag, 16 juni Dinsdag, 31 juli
Vrijdag, 31 augustus Woensdag, 3 oktober Vrijdag, 2 november

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Dutch Persoverzicht

Carl D. Tuyl

De heren Kamerleden hadden een weekje vrij. Opgespaarde snipperdagen zeker! De boog kan niet altijd gespannen zijn nietwaar. Alle ogen waren dus gericht op de departementen vanwaar het nieuws moest komen.

Het departement van financien onthulde plannen voor het komende jaar. Het begrotingsjaar voor de regeringshuishouding begint op 1 April. We beginnen nou niet met een schone lei. Integendeel, direkt bij het begin al staan we voor 151 biljoen in het krijt. Alleen aan rente gaat dat al meer dan 20 biljoen kosten.

Het staat er nou niet bepaald rooskleurig bij, vind U wel? Crosbie een voormalige minister van financien heeft een middeltje uitgevonden om het tekort wat terug te brengen. Hij vindt dat kinderbijslag en pensioenen alleen aan hulpbehoevende gezinnen moeten worden uitgekeerd.

In Manitoba slaagde de konservatieve oppositie er in om het wetsontwerp betreffende de Franse taal te torpederen. De heren waren er nog al in de wolken over, maar ik vind het maar een belabberde houding. Wat we hoog en broodnodig hebben in ons land is een hernieuwd begrip voor de parlementaire rol van de oppositie. Op het ogenblik dunkt me dat de heren als enige en dure plicht aanvaarden het ten val brengen van de regering.

Onze politieke voorlichters (Zijlstra, VandeZande, Cooper moesten er in C.C. eens over schrijven).

Het verloop in Manitoba duidt natuurlijk ook op onenigheid in de landelijke P.C.-partij die onder leiding van Mulroney de gelijkwaardigheid van de Franse taal in haar politiek program heeft opgenomen.

Het viel me op hoe onzinnig het debat in Manitoba verliep. Een redelijk mens zou denken dat tweetaligheid een verrijking is, maar als het op taal aankomt gaat de redelijkheid de deur uit zoals we ons nog herinneren uit de strijdvraag Engels-Nederlands in verschillende gemeentes.

Ik hoop dat het wetsontwerp voor Volksgezonheid er door komt voordat er verkiezingen komen. De minister — Monique Begin — verdedigt het ontwerp in kommissie op 6 Maart. Er moet geen belasting komen op ziek zijn, en wie denkt dat de kosten van ziek-zijn individueel en partikulier betaald kunnen worden leeft in de verleden tijd of is millionair. In ieder geval heeft Begin hulp gekregen van de premier van Nova Scotia John Buchanan. Hiep hiep hoera voor janneman.

En hier is weer eens een primeur voor C.C. lezers, speciaal lezers van deze rubriek die tot de best ingelichte burgers behoren. U herinnert zich nog de generaal zonder sterren: ik-ben-de-baas-hier-Haig? Raad eens waar die goeie man een baantje gekregen heeft? Bij Amway! Het zal wel niet zijn om met zeep langs de deuren te leuren. Het zal wel iets te maken hebben met het konflikt met de Canadese douane.

De post loopt tegenwoordig heel lekker. Ik sta er verbaasd van te kijken. En bovendien is het tekort teruggebracht tot 262 miljoen. We zijn tegenwoordig al tevreden en blij als tekorten niet groter worden. Rare wereld!

Onze Minister van Transport stond ook even in het zoeklicht. Hij kondigde treinredukties aan: voor mensen boven de zestig 30 % korting en voor de jeugd van 12 - 22 jaar een korting van 25 %. Iedereen nou maar met de trein de familie bezoeken he?

De nominaties in Yankee-land komen zo langzamerhand op gang. Het is een langdurig, kostbaar en volkomen uit de tijd process waar eigenlijk niemand ook maar iets van begrijpt.

Vrijers in Zimbabwe hebben ook te kampen met de veranderende tijden. Koeien die vroeger als betaling voor bruidschatten dienden zijn daar het zout in de pap niet meer waard en worden niet meer als betaling aangenomen. Zo zit er menig trouwlustige vrijgezel met een stelletje koeien die geeneen schoonvader meer inruilt voor dochters. Dat noem ik een probleem!

De oorlog tussen Iran en Iraq kost mensenbloed bij afschuwelijke hoeveelheden. Maar ja het is een heilige oorlog, en als een oorlog heilig verklaard wordt gaat het bloed rijkelijk vloeien. In de Middeleeuwen trokken de kruisvaarders een spoor van bloed en roof en verkrachting door Europa heen allemaal vanwege de heilgheid van de oorlog.

Europa stond op z'n kop. Niet vanwege de jacht op zeehondjes in Canada; dat komt nog. Nee dit keer waren het de vrachtrijders die met hun voertuigen de wegen blokkeerden. Ook een soort heilige oorlog moet je rekenen. Wat kunnen mensen toch een heibel maken, vooral als ze voor "het recht" opkomen.

Dat herinnert me aan een van de levenswijsheden van tante Katrien: "Kijk uit voor iemand die gelijk heeft, vooral in de kerk." Tante Katrien was een wijs mens.

Ook op het gebied van dominees had ze veel te zeggen. Hier is een van haar gezegdes die ik niet begrijp: "Wie de dominee wil eren, moet niet bij hem aan huis verkeren." Ik vraag me af wat ze daar mee bedoelde.

Het geloof beslaat het hele leven

Ralph Koops

In een vervolg van verleden week waar hij het had over geloof als levensgenade, gaat Ds. Koops verder met z'n betoog over een persoonlijk en gemeenschappelijk beleiden van het geloof op alle terreinen van het leven.

De schrijver Klaas Runia waarschuwt om vooral in de politiek niet over te slaan naar links of rechts. Hij waarschuwt tegen het kiezen van niet christelijke partijen die in hun visie de ontkerstening van het leven bevorderen.

Het lijkt Runia "juist in deze tijd broodnodig om zowel persoonlijk als gemeenschappelijk uit te komen voor het geloof dat ons leidt. En dat geloof is zeker niet beperkt tot de persoonlijke levenssfeer òf die van het gezin òf van de kerk. Wat Abraham Kuyper indertijd zei is nog altijd waar: 'Er is geen duimbreed grond of Jezus Christus zegt er van: 'Mijn'.'"

Ik voelde mij in dit artikel helemaal thuis. In onze tijd is er een grootscheepse secularisatie op gang gekomen waar God en de Bijbelse boodschap steeds minder met het leven te maken hebben.

Is het niet zoals wijlen Ds. H. Veldkamp ergens zegt in zijn boek over de profeet Jeremia, "Dat Woord Gods' hebben we in de kerk, en dat spreekt over heel andere dingen dan die van dit 'aards rumoer': over de hemel en onze persoonlijke zaligheid. Is zo niet ongeveer de algemene gedachtengang? En zo hebben we God de beslissende stem in het wereldgebeuren ontzegd, om Hem alleen nog maar te laten spreken binnen de kerkmuren; God is alleen wakker in de kerk, s'Zondags — de kerkgangers niet eens —, maar in de week sluimert Hij, en zwijgt, en heeft Zijn Woord niets te zeggen in het grote wereldgebeuren."

In zo'n wereld heeft God ons een plaats en taak gegeven. Onder Zijn leiding zijn vele Christenen uit Nederland met Reformatorise levensovertuiging naar Canada gekomen. Wat is er door Gods genade en leiding van de Heilige Geest veel tot stand gekomen in de laatste dertig jaren. Zie eens de kerken en christelijke scholen en organisaties.

Maar — zullen we het behouden? Zullen we ons houden aan Gods' Woord, en blijven zien die grote Bijbelse boodschap van het alles-omvattende koninkrijk Gods?

Het geloof in de drieënige God beslaat het hele leven. Velen van u zijn al behoorlijk op leeftijd gekomen. Ik zou U willen aanmoedigen om ook bij het ouder worden of zijn, de schouders, ook uw financiele schouders, te blijven zetten onder het werk van Christelijk onderwijs, in de lagere scholen en hogerop, als ook onder het werk van andere christelijke verenigingen.

Ik weet wel dat er fouten werden en worden gemaakt ook door onze christelijke organisaties. En ze kampen vaak met grote tekorten. En ik

Vervolg op pag. 23 ...

For lju dy't fan Wytmarsum komme

Foar alle ynwenners, ald-Wytmarsumers, harren neitam en alle oaren dy't in ban fiele mei it Koepeldoarp, hawwe wy goed nijs: Us fotoboek "Ta bihald fan ald Wytmarsum" forskynt meikoarten!

Nei in lyts jier fan tarieden en gearstallen is it nou sa fier dat de printer der mai dwaende is. Wol hwat letter as dat wy as kommisje tocht hiene, mar it risseltaet mei bisjen lije.

In boek fan sa'n 380 foto's mei in soad tekst; in histoarysk dokumint yn byld en wurd. It boek wurdt ynboun en krijt in stiif omslach fan 21x29½ sm.

Nei it forskinen (bigjin maeije 1984) is de priis f47,50. De yntekenpriis is f40 (sunder forstjurkosten)

Stjoer foar 15 Maert 1984 nei it adres:
De kommisje 'Ta bihald fan ald'
p/a frou S. de Vries-de Vries
Van Aylvawei 67
8748 CG Wytmarsum
The Netherlands

Het geloof beslaat het hele leven

Vervolg van pag. 22.
mag het wel niet altijd met hen eens zijn maar als ik de christelijke organisaties niet langer steun wat dan? Wat is het alternatief? En de grote verwereldlijking van het leven gaat door! En de kerk debatteert over allerlei theologise kwesties. En soms lijkt het wel alsof onze vrijheid steeds beperkter wordt. Grijpen wij wel de kansen door God ons gegeven in dit land?

Oudere broeders en zusters geef die boodschap die rijke boodschap, onze onvergelijkbare traditie, door aan een volgend geslacht. Zal de Calvinistise levensbeschouwing van de ere Gods in het hele leven, waar u mee hier gekomen bent, stand houden?

Wij hebben een grote taak hier. Daar mag U aan blijven meewerken voor blijven geven zolang God ons hier nog laat.

In 1969 bezochten mijn vrouw en ik Nederland. In mijn geboorteplaats, Beilen, Drente, bezochten we ook de nu reeds overleden Ds. P. Hekman die daar eerder zo'n 20 jaar predikant geweest was. Hij zei onder andere dat we in Canada zo'n prachtige taak hebben, vooral met het Christelijk onderwijs en organisaties. Je hebt daar een grote taak zei deze emeritus predikant.

Onlangs gaf iemand in onze gemeente me een preek uit de series "Menigerlei Genade," geschreven door diezelfde Ds. Hekman in September 1930. In die preek over Hebreeën 11:13-16 zei hij, "In heel ons leven, ons persoonlijk leven, ons huiselijk, kerkelijk, maatschappelijk en politiek leven moet uitkomen dat wij Godes zijn. In ons levensgedrag, in ons kleed, in onze lectuur, in het dagblad dat wij lezen, in de vrienden die wij uitkiezen, in de vakvereniging waarbij we ons aansluiten, in alles moet uitkomen dat wij hier niet ons tehuis hebben, dat wij ons hier vreemd gevoelen als in een kleed dat ons niet past."

Goddank dat Hij ons hier gebracht heeft voor een grote taak. Trek u van die taak niet terug. Blijf uw geloof belijden, persoonlijk, maar ook in gemeenschap.

Onze taak is veel groter dan van een geslacht, of mensenleven. Wij werken door Gods genade en in Zijn kracht mee aan die grote toekomst van het rijk Gods, de vernieuwing van heel de schepping.

Vanuit de hof van Eden, zijn wij op weg via Bethlehem en Golgotha en de Paasmorgen naar de nieuwe stad, de stad Gods die fundamenten heeft.

Op weg naar die stad moeten wij onze tijd verstaan, en niet door de geest onzer eeuw opgeslokt worden. In zijn voorrede bij de tweede druk van zijn boek *Ongeloof en Revolutie* schreef Groen van Prinsterer, "De Moderne Maatschappy, met al haar uitnemendheden, in de dienstbaarheid der ongeloofstheorie geraakt zijnde, wordt telkens meer verleid tot *stelselmatige verloochening van den levenden God.*"

Vandaar ook zijn overtuiging voor de noodzaak van een christelijkhistorische of anti-revolutionaire wereldbeschouwing. Wat zou hij vandaag zeggen?!

Op weg naar de stad Gods horen wij de proclamatie van de soevereiniteit van de mens maar zullen wij blijven strijden voor een reformatie die belijdt de soevereiniteit van God?

Op weg naar die stad moeten wij elkaar vast houden en vooral als christenen van gereformeerde gezinte steeds meer samenwerken.

Op weg naar die stad zullen we veel niet begrijpen ook in ons persoonlijk leven niet, maar moeten we wel blijven vastgrijpen de Hand Gods die ons vasthoudt.

Op weg naar die stad leven we temidden van het zogenaamde gevaar van een principeloze massa.

Op weg naar die stad zullen steeds meer jonge christenen, onze kinderen, moeten studeren en in de toekomst christelijke leiding geven in dit land.

Op weg naar die stad moeten en mogen wij door Gods genade het geloof behouden.

Op weg naar die stad van het rijk Gods zoals die geopenbaard zal worden met de komst van Jezus Christus zeggen we samen, en persoonlijk met de dichter, Wapenaar:

Ik ben een zeiler op Uw
mateloze zeeën,
Die aan Uw verre veil'ge kusten
rustloos slaan;
Al lokken allerzijds mij vele
vreemde reeën,
Gij hebt mijn koers bepaald!
't Gaat op Uw haven aan.

Ralph Koops is predikant in de Christian Reformed Church te Cambridge, Ontario.

MULTICULTURALISM

Sinds 1971, Multiculturalisme, is met grote sprongen vooruit gegaan.

VRAAG EDDY TOUSSAINT

De Eddy Toussaint Dance Troupe is opgetreden voor toeschouwers over heel Canada en heeft staande ovaties ontvangen.

Eddy Toussaint, de directeur, is een trotse leider van een etnishe groep die actief bijdraagt in de Canadese culturele ontwikkeling.

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Multiculturalisme Canada
Hon. David M. Collenette
Ministre d'État

Canada

Books

Building on the Rock

Rev. Henry Van Andel

Eyes and hands

If your right eye causes you to sin, pluck it out and throw it away ...
And if your right hand causes you to sin, cut it off and throw it away ...

Matthew 5:29 and 30

It is self-evident that it is not Jesus' intention to say that we have to mutilate ourselves by plucking out an eye and cutting off a hand.

If we had to take this word literally then we could ask why Jesus speaks only of the right eye and the right hand. We could say that we were still able to see with our left eye and to act with our left hand.

This word has a deeper meaning. It is Jesus' intention to emphasize the horrible nature of sin and the necessity to get rid of it. By way of speaking we must be willing to sacrifice the most precious things in order to avoid sinning. We must particularly shun everything that stimulates sin. We must not seek temptation.

It is to be noted that Jesus speaks of our eyes and our hands. Many temptations come to us by way of our eyes. The previous verse speaks of the look at a woman that leads to sin. However, the fire of sin which burns in our hearts can be fed by what we read in books and magazines, by watching pictures and by going to places where perverse things are exhibited. Avoiding such stimulations is plucking out our eyes.

And hands are often the instruments with which we act sinfully. We touch what may not be touched. We grasp what may not be grasped. We hit what may not be hit. All this demands restraint, or cutting of our hands.

The best remedy against temptations from outside, which correspond with our inner sinful inclinations, is to close our eyes and to fold our hands and to ask for the strength of Christ.

Rev. H. Van Andel

Van Andel is a retired minister living in Burnaby, BC

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Suicide

Everyone is a care-giver

The Algebra of Suicide, Berent Irvine, Human Sciences Press Inc., New York, 1981; 190 pp. Jenny Oldengarn, Harriston, Ont.

The potential suicide victim wants to be rescued and sends out signals and clues to those around him. The rescuers (those persons who are receiving the messages and clues of the suicidal person) have responsibilities and problems as a result. In ordinary, easy to read language, the author, a psychiatrist, develops the theory that the suicidal person wants to be saved, and that the signals are clear to those who are sensitive to the needs of others.

Suicide ranks high as a cause of death, especially among the young. The largest number of suicides and attempted suicides are by "normal" people, who, for some reason logical only to them, choose this action as a way to deal with their difficulties.

Dr. Berent also examines the close relationship of the state of wellness between body, mind, self-image and environment. A person is a complex being with many needs often not known consciously to himself.

The reactions of the rescued suicide victim and the rescuer are discussed in some detail. There are feelings of anger, hostility, repentance and further depression during which time there may be another attempt at suicide. Society's reaction to suicide ranges from physical punishment to religious and legal sanctions.

The question arises — Is it a right or a freedom to commit suicide? The author believes in therapeutic interference. He emphasizes the need for concern and interest in each other as human beings. Each person needs assurance of his worth as a person. It requires a great deal of energy on the part of the potential victim and the rescuer to come to an understanding that life is worthwhile.

This book is helpful in emphasizing that each person is a care-giver. That is, everyone lives in a community of some kind and must be sensitive to the needs of others. The major shortcoming in this book is that the entire discussion is within a framework of "the Fates." There is no reference to a person's deepest need — namely, the relationship with his Maker. There is no Christian perspective on personality development and behaviour.

The message to the potential suicide victim is that he needs to assume responsibility — "If you are creating your own hell, can you create your own heaven?" The focus of this book is person-centred ("God helps those who help themselves"). Life must be made worthwhile again, but in this book, the search for meaning in life does not extend to the Creator.

This book is interesting, and has some worthwhile insights into human behaviour. It should be read, keeping in mind the humanistic orientation of the author.

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History

Wooden shoes make vicious weapons?

Dutch Immigration to North America, edited by Herman Ganzevoort and Mark Boekelman, Toronto; The Multi-cultural History Society of Ontario, 1983; 241 pp., $9.00. A.A. den Otter, St. John's, Newfoundland.

In February 1980, scholars from Canada, the United States, and the Netherlands met in Toronto to discuss various aspects of Dutch immigration to North America. This book assembled the papers presented at that conference. As usual in these cases, the collection is a mixed-bag, containing a wide assortment of good and indifferent material.

One of the major preoccupations at the conference was motivation. Why people leave their familiar surroundings to seek their future in an alien environment? Robert Swierenga utilized the computer to conclude that in the period 1835 to 1880 changing economic conditions, demographic pressures, and religious tensions pushed emigrants out of the Netherlands. This conclusion is seconded by Pieter Stokvis' rambling comparison of Dutch and other European emigrants. Henry van Stekelenburg traced Roman Catholic emigrants to North America in two periods, from 1850 to 1870 and from 1950 to 1970, and discovered that their socio-economic motives were similar to those of the Protestants but that their religious concerns were more muted. Lastly, a jumbled paper by Cornelis Smits stressed the religious motivation in an unsuccessful attempt to clarify the Dutch Secession of 1834.

On the whole, the conferees addressed the second theme, acculturation, more ably. Two excellent papers, the one by Gerald F. de Jong, on four generations of Dutch settlers in Orange City, Iowa, and the other by James D. Bratt, on Dutch Calvinism in the United States, reveal a keen sensitivity to the religious peculiarities among the Dutch. They clearly explain how the various strains responded to their cultural environment. H.J. Brinks adds an interesting dimension by sampling a number of immigrant letters and observing that shared religious commitments were the basic channels of Dutch-American cohesion. He also notes that the immigrant's response to American society arose out of their religious beliefs. Grant R. Cassidy, on the other hand, ignored the religious dimension and in jargon-riddled conclusions, based on interviews with Dutch-Canadians in Toronto, determined that immigrants view themselves somewhere in a transition stage from total foreigners to nearly assimilated Canadians.

Two other papers on acculturation presented a fascinating contradiction. Jan Willem Schulte Nordholt showed how a liberal-minded eighteenth century immigrant became a conservative. Mark Boekelman, with equal skill and persuasiveness, related how a twentieth century Dutch conservative became a Canadian social-democrat. Obviously, despite the claims of social scientists, people still behave as individuals.

As a side dish to these rather weighty studies, the two Dutch-Canadian historians added a lighter touch. Michiel Horn skillfully sketched the scene of exuberant Dutch women welcoming their Canadian liberators to the great dismay of civic and military officials faced with the moral, medical, and matrimonial consequences. Herman Ganzevoort's title "Sharks in Wooden Shoes" betrayed his lighthearted assessment of the Ruttens as unscrupulous immigration agents duping innocent Dutch immigrants. In the end, as all Dutch boys know, wooden shoes are more vicious weapons, than toothless sharks.